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Zion's Herald.

CHARLES PARKHURST, Editor.
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Though yet comparatively young, having just passed his 62d birthday, Gen. Harrison has no aspirations for a second term in the presidency. All his natal day the members of his family and political friends congratulated him in many gracious words. He is our only living ex-President. It is a singular circumstance that during his incumbency Mr. Cleveland was our only living ex-President.

To maintain the rates east and west, the sixteen railroad presidents, appointed by the Trunk Line Association, have formulated a common schedule with this end in view. Senator W. E. Chandler regards this as only another name for a gigantic railroad trust and warns the Interstate Commerce Commission "that all laws against any kind of monopolies and trusts, whether enacted by State or nation, will be insignificant and worthless if this gigantic railroad trust cannot be defeated."

Among the climbers the other day who aspired to reach the summit of Mt. Tacoma, 14,444 feet above the sea level, were several clergymen. Rev. Mr. Marlett (Methodist) and Rev. Mr. Jeffries (Episcopal) touched the goal of their ambition; but Rev. Ichabod T. Miller, pastor of the Fowler Methodist Episcopal church of Tacoma, became exhausted on reaching 11,000 feet above the sea and attempted with a companion to return to the city. The party were lost in the fog and remained over night huddled on the snow and ice of Camp Misery. Before a physician could be secured blood poisoning ensued and Mr. Miller died in great agony. He was sixty-three years old. During the Civil War he was chaplain of the Ninety-fourth Illinois Regiment.

The question of a railway, now under consideration by English capitalists, from the east coast of Africa to Lake Victoria, will come before the present session of Parliament for authorization and government aid. The region about the lake, being 5,000 feet above the sea level, is comparatively salubrious; the difficulty in the project is found in the malarial depression between the lake and the coast, where white men cannot safely labor and where efficient natives cannot be found. But we may be sure that British energy and capital will find a way to overcome the difficulty. When this road is built the English will be able to control the trade of central Eastern Africa, and to make their way down the valley of the Nile towards Egypt.

Few men understand better than Booker T. Washington, the founder and head of the Tuskegee Normal and Industrial Institute, the way to elevate his people. The hand as well as the brain must be trained. Men climb the ladder of civilization by aid of the industries as well as by the schools. Mr. Washington teaches the black people how to read and write, while at the same time he impresses upon them the importance of the sacrament of industry. His pupils are being trained in twenty manual occupations, among them that of the dairy, in which those of both sexes are trained. When once they become accomplished therein, they are sent out into various parts of the South to manage the work on dairy farms. In many instances they succeed notably. No better "gilt edge butter" is found in the market than is made by some of these Negroes. Last winter butter was made in one of these dairies which possessed all the flavor of June butter.



Death of Hon. H. O. Houghton.

HON. H. O. HOUGHTON, head of the well-known publishing-house of Houghton, Mifflin & Co., died suddenly on Sunday at his summer residence in North Andover. Though he had been ill for some months, his early death was not anticipated. He rode out in the morning, but on his return complained of severe pain in the region of the heart, under which he rapidly sank and soon died.

Henry Oscar Houghton was born in Sutton, a small town in Caledonia County, in the northeastern corner of Vermont, April 30, 1833. The meagre opportunities for education afforded by the public school were improved to the utmost; and, in addition, some time was spent at the Bradford Academy. These few advantages, however, served rather to arouse the faculties than to satisfy his desire for education. But the time had come when he must needs go out from home in order to acquire the mysteries of some craft. He chose that of the printer, and repaired to Burlington, where, in the office of the *Free Press*, he learned the trade.

In acquiring a trade he did not cease to cherish a love of books and study. The mind kept pace with the hand; and in the busy days of his apprenticeship he pursued a regular course of study. But Mr. Houghton was not content with mere self-education; he aspired to the advantages afforded in the higher literary institutions, and, under this impulse, he entered the University of Vermont, from which he graduated, after a heroic struggle for self-support, in 1846. His first purpose was to engage in teaching; but as he was unable, for the moment, to find an opening, he started for Boston, the Paradise of this hopeful and courageous country lad.

He began as a reporter on the *Boston Traveller*. But he soon returned to the printing-office, where he found his legitimate throne. In 1849 he became a member of the firm of Bolles & Houghton, of Cambridge. In 1852 he established the "Riverside Press," under the firm name of H. O. Houghton & Co., of which he was the head. The firm name was changed in 1864 to "Hurd & Houghton;" in 1878 to Houghton, Osgood & Co.; and in 1880 to Houghton, Mifflin & Company. With the change in 1878 the elegant list of books of the house of Ticknor & Fields came to the new firm. The list contains the most eminent names in American literature, such as those of Longfellow, Whittier, Emerson, Hawthorne and Lowell. To manage this rich estate Mr. Houghton possessed some eminent qualifications in his experience and cultivated tastes, enabling him to appreciate our best literature and to bring it out in the best form. As a book-maker, as in everything else, he displayed the qualities of the artist. No finer books, inside or out, are found in the

market than those from the presses of Houghton, Mifflin & Company.

But elegant tastes in literature and art are not always united with business capacity. The fine scholar may lack the instincts and judgments, or the tastes and habits, necessary to business success. Happily in Mr. Houghton were combined admirable taste with large business capacity, by means of which he attained wealth and honor. Though he was fortunate in his associations with other men, the honors of great success are eminently due to him. He organized the business and was from the first the controlling spirit. The elements of success inhered in his character. Careful, quiet, sagacious and far-seeing, for forty years he pushed the business with an undemonstrative but irresistible energy. The man of one work kept steadily at his task, while his tastes and business judgments were justified by the results.

Among those who knew him in his home and wider business circles Mr. Houghton was highly respected for capacity, business integrity and standing as a citizen. Though he never sought political preferment, he was chosen mayor of Cambridge in 1872, and discharged the duties of the office with ability and faithfulness. He was content to make his record in business. As a printer and publisher his name will go down to posterity in connection with the authors he has introduced to the public. The historian of American literature, in seeking out the causes of its development, will not fail to mention the great services of two Boston publishing houses—those of Ticknor & Fields and Houghton, Mifflin & Company, in both of which elegant literature found appreciation and support.

For eight years Mr. Houghton was president of the Vermont Association, and the dinner given in his honor at Young's Hotel in this city a year or two ago will be remembered by many. It was one of his pleasing customs to celebrate the seventieth birthday anniversary of some leading contributor to the *Atlantic* by a festive occasion. The Whittier dinner party, the Stowe garden party, and the Holmes breakfast, were occurrences delightful in themselves, and rich in the kindly words spoken by both the genial host and the literary celebrities who gladly accepted the invitation.

Mr. Houghton was an honored member of the Harvard St. Methodist Episcopal Church, Cambridgeport, to whose funds he contributed munificently each year. For a quarter of a century or more he was a trustee of the society and superintendent of the Sunday-school. He was also a trustee of Boston University. By the whole church, as well as by the community at large, he was very highly appreciated, and will be greatly missed in both cities in which he did business. Mr. Houghton leaves a son and three daughters to honor his name and virtues.

Ex-Justice Strong, who died at Reading, Pa., the other day at the age of 87, was born in Somers, Conn. He was the son of Rev. William L. Strong, a Congregational minister. The son was honored for his integrity of character and legal ability. The simple burial rites at Reading were performed by Dr. Hamlin of Washington and Mr. Heckman, pastor of the Olivet Presbyterian Church of Reading, many distinguished men being in attendance.

The Case of Professor Ryder.

Though the founders of Andover Theological Seminary provided strong confessional guards against the encroachments of heresy upon their foundation, the school has for many years been a theological storm-centre. The long struggle with Prof. Smyth will not be forgotten; and for a year past, or so, suspicions of the "soundness" of Dr. W. H. Ryder, Norris professor of New Testament Interpretation, have been entertained. The Board of Visitors investigated the matter and asked the Professor to define, in accurate terms, his position on the character and work of Christ. His first statements to the Board were not regarded as sufficiently definite and full; they left the impression of his departure from the faith in the direction of Unitarianism. But later, with a fuller exposition of his views, he satisfied the members of the Board that he remains entirely within the lines of sound orthodoxy. His variation from the standards on the subject of Christ's divinity seems to have been in the form of statement rather than in substance of doctrine. Andover is to be congratulated on her escape from a fresh heresy hunt.

Librarian Spofford.

A dispatch to the *New York World* the other day, sending a flash of electric light through the Congressional Library and revealing a condition of loose financial management, was a shock to the American public. Ainsworth R. Spofford, who became assistant librarian in 1861 and three years later came into full charge, is a sort of walking catalogue, exceedingly helpful to those who use the library. The collection has grown under him. Founded in 1809, it contained when he took charge only about 70,000 volumes; now the accumulation has reached nearly 700,000 volumes, many of them very rare. It has long been known that the librarian was careless in his accounts, which were often found irregular by the treasury officials, but no one ventured to suspect Mr. Spofford's integrity. As a result, no investigation was ever made. He was a law unto himself, receiving amounts appropriated by Congress and disbursing by methods of his own. A clerk who was entitled to receive \$150 a month had for some time received but a part of it, and found the librarian unwilling to complete the settlement. The attention of Senator Jones was called to the matter. The senator, on a little inquiry, found several things which seemed to be out of joint. Expert Myers of the Treasury department was detailed to make examination. He soon found that the librarian had no books running back beyond 1891, and even those of the last four years were practically worthless, as the records were indefinite as to the purposes for which the funds were used. So far as Mr. Myers could make out, there was a shortage, by the librarian's own figures and the pay rolls, of \$22,000, which he at once acknowledged and has since repaid. The expert went farther and found that Mr. Spofford had a curious habit of "carrying vacancies." For instance, he received pay from the treasury for thirty clerkships of from \$1,300 to \$2,500 each when he actually employed but twenty-four. Here was a leakage of \$12,000 or \$15,000 a year which had been going on for many years. Another leak was in the fees for examining copyrights, which amounted to \$2,500 a year. This fee—from \$1 to \$5—was entirely unauthorized by Congress. It appears to have been a sort of private source of gain for the librarian. Mr. Spofford has his explanation, but it is lacking in documentary support. The library seems to be very poorly arranged, and to be almost destitute of any reliable catalogue save the librarian's marvelous memory.

Our Contributors.

IMPRESSIONS OF MORMONISM.

Rev. George M. Steele, D. D.

A PERSON looking at a set of social phenomena from a distance and knowing of them only by report, may get a fairly correct view of their general character; yet on personal inspection, at close range, he may gain such a different conception of the situation that it amounts to an entirely new picture, even though no essential feature is changed. It is analogous to the chemical alteration that takes place in certain bodies when exposed to new conditions; there is another substance, though no element has been added or subtracted.

Something like this has occurred in my own experience during a visit of several days in Salt Lake City, the Zion of the Latter Day Saints. Without any extensive or minute study or investigation, the general character of the Mormon society took on a new aspect and produced a fresh impression.

There is no doubt that Mormonism presents

One of the Most Remarkable Phenomena of the nineteenth century. Beginning with what to men of average good sense could scarcely be regarded otherwise than a palpable and impudent imposture, and carried forward for some time by agents of apparently no great competence, it seemed destined to make only a transient and hardly perceptible impression on the public mind. But we find it, after a little more than half a century, organized in a powerful community, having many thousands of adherents, developing into a political as well as an ecclesiastical society, with an industrial and economic system of rare excellence, and enjoying a degree of prosperity seldom equaled.

Some of the early leaders were men of native shrewdness and ability, but not such as would have saved the enterprise from disastrous failure, had there not arisen among them one of still greater power. Brigham Young was unquestionably a very remarkable personality; he had a high order of genius, and that, too, of great versatility. It is probable that in any situation in life he would have been an extraordinarily influential member of society. Without any such learning as is secured in the schools, and with small advantage of early training, he possessed marvelous sagacity. He was also one of those men whom a large class are ready to recognize as a master. Leadership, formally or informally, would be readily conceded to him in almost any modern community. It was this that enabled him to gather up the fragments of a society which had been scattered and depressed and nearly crushed by the bitter hostility of the community among whom they had lived, to organize them into a compact association, and to lead them on a journey of two thousand miles through what was then a terrible and an appalling desert, and through frightful gorges, over lofty mountain passes, out into a remarkable region—still a wilderness, yet with capabilities of production which only extraordinary wisdom joined to extraordinary industry could make available for the sustenance of men.

Brigham Young's Skill as an Organizer

was one great secret of his success. We see this in his method of government. For instance, the city was divided into wards as is usual. Over each ward was a bishop. Each ward was divided into districts geographically corresponding to squares of about one-seventh of a mile each way; and over each of these was a subordinate official with deputies, and these latter had supervision severally of a certain number of families, so that virtually every individual was brought under surveillance, and any misdoings were liable to be noticed and to meet with disciplinary attention. The government of the community was of course despotic, but it was that species of a despotism which had a certain kind of wisdom mingled with sternness. The chief ruler was unscrupulous both in government and in many other respects. He was exacting, intolerant of independence, and unmerciful. There was a fierce vindictiveness, persistent and cruel as the grave, pursuing any who presumed to disobey or revolted from authority. We have all heard of the "Avenging Angels" and the "Danite Band." Their atrocities have been the subject of many a narrative so terrible and disbelievable as to challenge our credulity; but there is little doubt that some of the worst of these accounts have been within the

limits of the truth. It is not probable that such a system of terrorism by itself would have been effectual in holding the community in subjection. Even with the other features it would have been an element of weakness with almost any other sort of people. But the votaries of Mormonism for the most part were not from the classes of free and independent American citizens. In some part they consisted of that kind of people who prefer the leadership of others rather than to find their own way; and in still larger part of a class of foreigners who in their own lands were depressed and had never any ideas of government except by the direction of superiors. With such social material, control became easy. Then there was the salutary regulation of the community which made it possible for a certain degree of prosperity to come to all except the most helpless and worthless members. Whatever we may say of the system as a whole, and however roundly we may condemn most of its features, there is no question that consummate wisdom was indicated in the organization, and that Utah is not by any means a poor place to study sociology and economics.

The introduction of polygamy had its influence with a considerable class of prominent men, and attached them to the cause. I was somewhat surprised to learn to what an extent this had prevailed. I had supposed that comparatively few of the men had more than one wife; but I was informed on what appeared to me good authority that nearly half of them indulged in this plural domesticity. Probably there were not many that kept such harems as Brigham Young and others of the magnates did; but a large proportion had two, three and four wives each. I was probably misled by the presumption that a man must have considerable property to allow the maintenance of such an establishment as is implied in polygamy; but I was assured that this made little difference, as every healthy woman was expected to support herself in any case, and there were instances in which it appeared that the more wives a man had, the better support he himself secured.

Sunday in Salt Lake City.

On Sunday morning I attended service at the First Methodist Episcopal Church. It was the first Sunday of the new pastor, Dr. Bean, from Iowa. It is a church of good size, and pleasant and convenient in its appointments and facilities. There was a very large congregation, the audience-room being crowded in every part. Everything passed off auspiciously, and it is to be hoped that the new pastor will have a very successful term. It is the more to be desired as this church has been greatly afflicted during the last year. There is another Methodist Church in the city. There are also Presbyterian, Congregational, Baptist, and other "Gentile" churches which are well sustained.

In the afternoon I mingled with the throng that resorted to the vast Mormon Tabernacle. This is a wondrous piece of architecture, not so much because of its artistic beauty, as because of its great size and its happy adaptation to its uses. Its capacity is variously estimated at from ten to fifteen thousand, and its acoustic properties as nearly approximate perfection as it is possible to conceive. The organ is one of the finest in the world, and the choir, composed of three hundred persons, mostly young men and young women, discoursed marvelously good music. The exercises were not widely different from those of ordinary Protestant congregations. In the prayer that was offered, if I had heard it in any Methodist church, I should not have detected anything unusual. But the appearance of the congregation was something unusual for a religious company led in prayer. Scarcely a person in the whole vast concourse bowed the head or assumed anything like a devotional attitude. Nearly all were as undevout and indifferent as though waiting through a performance that did not in any way concern them. They were respectful and reverent enough in a negative way, but altogether unsympathetic. Herein is indicated a characteristic which is general among this people. However sincere the great mass of them may be—and there can be little doubt of this—there is a noticeable lack of anything like evangelical spirituality. This was also evinced in the sermon and in other discourses subsequently heard. The preacher of the day was evidently a man of more than average mental competence, though having no great rhetorical or oratorical ability. Many of his thoughts were worthy of consideration, but for the most part they had no logical connection or purpose. They followed one another according to the

laws of association—or what Saxe calls "the trick of the previous question." There was much of platitude and commonplace; though in this respect they were not widely different from the substance of many other sermons. So far as he had a subject it was Drummond's "Natural Law in the Spiritual World," and his main point in this part of his discourse was that Drummond's doctrine of life coming from previous life was in accordance with the Mormon doctrine of the new birth. This doctrine is that regeneration takes place in baptism, the Holy Spirit being then imparted, and this constitutes conversion. The work appears to be an *opus operatum*—a purely mechanical operation in which personal faith has no necessary part. Hence the characteristic just now referred to, of the lack of spiritual experience among this people. There is at most, with many of the more devout among them, a religious sentiment, but scarcely any positive religious experience. The preacher quoted readily and rather copiously from the Bible, and I could but notice the difference in this respect and his use of the Book of Mormon. When he quoted from the latter he had to take up the separate volume and find the place and carefully read the passage. Evidently his familiarity with it was not very marked.

As to

The Future of Mormonism.

It is not easy to predict. According to the testimony and judgment of candid and intelligent men outside of the community, polygamy is intentionally abandoned by the leaders. As nearly as I could ascertain, those who had several wives still privately and quietly maintain their relations; but no additional wives are taken by any. So the usage will in time doubtless wholly disappear.

As to its permanence as a religious system, it is difficult to speak definitely. It is not a system that is likely to become widely established in different localities, as other religions do in this or any other country; and this mainly for the reason that it involves so largely elements that are not in themselves religious, but are social, industrial and economical. It is these chiefly that have given it the success it has had; and these can be effective only in a somewhat exclusive community. It was this at which Brigham Young aimed, and in the permanent establishment of which he would have been more likely to be successful but for the introduction of polygamy and other vicious features. In its present form of a largely communal and exclusive system, it has some elements of perpetuity. It will doubtless undergo great modifications. The coming in of the "Gentiles" in such large numbers has already affected it in many ways. There are here and there signs of something like spiritual life, and these will multiply as time goes on. As a new generation comes forward, the faith, such as it is, in the various "revelations" and in the primitive delusions will diminish and at last practically disappear before these are theoretically abandoned. There need not be any radical ecclesiastical revolution beyond this in order to gradually make way for the faith and practice of evangelical religion.

Auburndale, Mass.

PREACHING POWER.

Prof. J. S. Banks.

GREAT preachers are God's special gifts to the church, a special sign of His favor. Whenever religious life has fallen to a low point, an inspired prophet—an Elijah or Isaiah, a Baptist or Paul, a Wesley or Chalmers—has been the means of its revival. The early Christian ages had their great preachers—Origen, Chrysostom, Augustine. The Middle Ages were not without mighty preachers. The age of the Reformation was one of great preachers—Wicliffe, John Huss, Calvin, Luther, Knox. If there is much in the religious life of our days to discourage, we can at least rejoice that this sign of God's favor is not absent. Judged by this standard, our age is not behind the greatest days of the past. Every church has its great names to show. The Established Church has its Farrars, Carpenters, Gores, Pagets; Independency its Parkers and Hortons; the Baptists their Maclarens and Cliffords; Presbyterianism its Dykesses and Watsons. Scotland, Wales, America, and Germany are equally rich. It should not be forgotten that preaching is the special glory of Protestantism. The Roman Church, indeed, has never been without its great preachers. But the ministry of the Word has always held a more prominent place in the churches of the Reformation.

It is no less a mark of God's grace that true preaching exerts as great influence as ever. The most powerful attraction in the church today is a God-made, God-sent preacher. Let a prophet come with a distinct message from heaven, and the multitudes gather round him. No eccentric

means, no stately service, will draw human hearts like the Gospel of God's love on inspired lips. Were Wesley to reappear today, he would move the nation as deeply as he did in the last century. "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?"

We need scarcely say that the strength of Methodism has always been its preaching. In this respect its spirit is intensely Protestant. The Methodist ministry has developed a type of its own, remarkable for two things—first, for the persistence with which it has dwelt on the central truths of saving religion; and, secondly, for the fervor it has thrown into the preaching of those truths. It should be frankly conceded that in one sense its range of topics has been comparatively narrow. Those topics, indeed, have included the central verities of redemption, and have implied a great deal more. A similar limitation applies to other churches and ministries. Human knowledge can only cover one side of God's truth. Such concentration is a condition of power, and is the secret of the special work which any one church is able to do in the world. So the Methodist ministry has made certain parts of the Gospel its own. Like Paul, it can speak of "my Gospel." And it can never change its message without losing its power. A still more distinctive note of Methodist preaching has been its fervor and enthusiasm. We are thankful, indeed, that the same sort of preaching is so general in our days. It was lately the writer's lot to hear a Congregationalist and a Presbyterian preacher. Neither would be ranked in the first class. The services and the sermons were precisely of the warm, earnest character usually associated with the Methodist service. If they represent, as we believe they do, the kind of preaching largely cultivated in other churches, we rejoice and will rejoice. Still we are supremely anxious that Methodism should be true to the type of preaching which is its own creation. It is a type worth preserving. The church would be poorer if it were to pass away.

It is sometimes said that the itinerancy is unfavorable to the growth of powerful preachers. In so far as the system leads preachers to live upon old resources, this is true. But there is no need to yield to the temptation; and in other respects the itinerancy is eminently favorable to the preacher's work. A Methodist preacher is not so engrossed in the one task of sermonizing as preachers in some other churches. Despite the demands of numerous meetings and services, he has opportunities for fresh reading and study such as few have. It is easier for him than for any one to avoid the mechanical, professional tone which is the death of effective preaching.

Any one can see that preaching has undergone great changes in our days as everything else. The age of formal eloquence and elaborate rhetoric has passed, at least for the present. It is doubtful whether James Parsons and Robert Hall would now produce the effect they did in their day; but, of course, if they lived now they would speak the language of today. Still more would a man of Wesley's wonderful versatility adapt himself to the life of the nineteenth century. The only thing that is changed is the form; the old wine is put into new bottles. The Gospel is the same. To repeat the phrases of a past age would be the veriest unreality; and what our day loves and demands above all things is reality, truth, naturalness. Now, as always, the preacher's success depends far more on moral than on intellectual qualities. We do not question the immense influence of the latter qualities; but the former are of infinitely greater importance. We see the proof of this in the results of otherwise imperfect and even crude Christian work. The constraining love of Christ outweighs a thousand defects. And no perfection of style or taste will atone for the absence of the highest spiritual qualities. The heroic devotion of Jesuit missionaries, their utter unselfishness, have won noble triumphs in spite of an imperfect message and an evil system.

New resources are being opened to the preacher, new weapons are being put into his hand. The Old Testament is becoming a living book as it has never been before. The divine grandeur of prophetic preaching was never understood as it is today. Isaiah and Amos and Hosea are seen to have a message to the present generation. They speak to the business and politics, the amusements and follies, of the modern world. And this suggests that the ideal ministry is a blending of the two orders of teaching, the prophetic and apostolic, the righteousness of the one and the compassion of the other. As this new field is worked, the Christian pulpit will grow in strength and influence.

A Methodist preacher at least should often ask himself, Is my preaching as direct as that of my fathers? Do I try to reach the conscience and heart in every service? Every sermon may not hit the mark, but it should have a mark. A sermon need not be all application; but a sermon without application is like a spear without point. Do I expect present results? Do I believe that the truth is doing its work while I am uttering it? Is the messenger lost in the message? Am I merely a voice through which God speaks to men? Have I but one passion—Jesus Christ?

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O strengthen me, that, while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

—Methodist Times (London).

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THIS issue of the HERALD will find the greater number of our League workers comfortably established in their regular positions in life after a very pleasant vacation. Fresh fields of League work are opening before us all, and it will be of great advantage if we can bring to this work fresh inspirations and renewed zeal.

The First General Conference District Convention is to be held in St. Johnsbury, Vt., Wednesday and Thursday, Oct. 2 and 3. This convention will furnish just the opportunity needed to kindle our enthusiasm and deepen our interest in the work before us during the fall and winter.

PLACE OF CONVENTION.

St. Johnsbury is renowned for its beautiful location in the midst of the most charming scenery to be found in New England. The time for holding the convention is also well chosen, affording the opportunity of seeing the perfect symphony of color that presents itself to the beholder during the glorious days of Indian summer in rural New England.

AN ABLE AND ATTRACTIVE PROGRAM.

The committee on program congratulate the League constituency of the New England District upon the good fortune that has fallen to the convention in securing the following persons of talent and position as representatives on the program:—

Rev. W. J. Thompson, of Worcester, Mass., is to preach the convention sermon. He is a growing young man, in touch with the times, an eloquent preacher, a pastor of a city church into which he has introduced vigorous and telling methods for reaching the masses.

Dr. F. C. Haddock, of the University Church at Middletown, Conn., is to speak on "The Lost Idea." Dr. Haddock has heroic blood in his veins. His martyr father was the celebrated temperance reformer who lost his life by an assassin's hand in the great temperance movement in Iowa some years ago. Dr. Haddock knows how to speak and what to say when young people make up the audience.

Dr. George K. Morris, who occupies the chair of practical theology in Boston University, is to speak the closing evening. Dr. Morris has rendered eminent service to the church in prominent pastorates in various sections of the country. He will be heard with profit and interest by this convention of New England young people.

Rev. C. W. Holden, of Rhode Island, will speak upon a theme of great interest to young Christians. Mr. Holden is one of the rising young men of New England Methodism, a man of broad culture, practical methods, and a very forceful speaker.

Rev. Charles Tilton, of Springfield, Mass., is to speak on "Amusements." Mr. Tilton is renowned for his ability as an organizer. He is a young man with fresh ideas—plenty of gray matter in his brain and iron in his blood. Undoubtedly he will give us a broad and practical address on this much-needed question among our young people.

Rev. F. E. Hamilton takes as his subject "The Coming Patriotism." Mr. Hamilton is the youngest man thus far on the program. He has a brilliant record in Harvard University, having been selected as speaker both on class day and commencement day occasions. He comes from staunch Methodist stock, and is doing excellent work in the pastorate. His theme will inspire both speaker and audience.

Dr. R. L. Greene, of Somerville, Mass., is to give the parting address on Thursday

evening. Dr. Greene has occupied prominent appointments in four of the New England Conferences, and in all these charges has been closely identified with young people's work. He has frequently appeared on convention platforms in various sections of the nation, and is always master of the occasion.

Other prominent names among the younger Methodism are to take part in this convention, but at this writing information is not sufficiently definite for publication.

A SINCERE WORD OF EXHORTATION.

No program committee can make a convention a success. Some responsibility must be assumed by each League chapter on the district. We must "all be at it." See to the matter of delegates at once. If one chapter cannot send a delegate, then let two or more chapters unite in sending a common representative. Railroad fares are placed at the lowest possible rates, and are published in ZION'S HERALD.

Another duty demanding the earnest attention of each local League is the matter of annual dues to the General District treasury. It requires money to conduct a convention such as we are now projecting, and at the present time our treasurer is forced to advance money to meet the immediate demands. A majority of the chapters have not sent in the one dollar annual assessment. Dear Leaguers, have a conscience in this matter! Put yourself in the place of those officers to whom you have entrusted the League interests of this great General District, and you will readily see the embarrassing position in which we, as your representatives, are placed by a lack of funds. The last printed appeal our treasurer sent forth for this cause simply resulted in a remittance sufficient to pay the cost of printing the appeal and postage on the same.

Interested fellow-worker, if this item falls under your eye, make a note of it, and make it your duty to ask your chapter at the next meeting if it has filled this obligation. And if not, move that the treasurer be instructed to forward one dollar to Wm. M. Flanders, General District treasurer, Newton Centre, Mass.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Junior Work.

Mrs. Annie E. Smiley,
Supt. Junior League.

An Open Letter to Junior Superintendents.

DEAR FELLOW-WORKERS: The vacation season is nearly over, and our Juniors are flocking home, ready to begin again the activities of school and church life.

Have we anything new to offer them in Junior League work? Their day-school teachers have been laying in a store of new ideas and new methods at summer schools, Chautauqua assemblies, and teachers' conventions, and the bright, eager minds of the children will be very quick to perceive the difference, if only old methods are taken up in the Junior League meetings.

Perhaps you say: How can I find any new ideas? I will answer: By hunting for them. Read the Junior letters in the Epworth Herald, and find out what other Leagues are doing. Begin keeping a note-book, and write in it any idea or thought you may read or hear that will be of help in your work. Get a copy of the Junior Hymnal and resolve to teach the children to sing the grand hymns of the church as well as the catchy new music. If you do not care to foster the military methods of the Epworth Guards, organize instead a boys' drum corps, and let them mark time while the rest of the Juniors march. Form a boy choir and a girls' sewing or cooking class, or fit up a simple gymnasium in some unused room, and get some one who understands it to drill the Juniors. Of course the spiritual work should not be neglected, nor is it as likely to be as are these other departments of work.

I do not suggest these lines of work to discourage any one who has not the time or strength to carry them out, but merely as hints which may prove useful to some one. If that first Junior Epworth superintendent, Susannah Wesley, could find time in her busy life to devote one hour each day to private study, meditation, and prayer, that she might be fitted to guide her children aright, we certainly can afford to take time to prepare ourselves thoroughly, that we may spread a tempting feast for the hungry little ones who come to us one hour each week to be fed.

Ipswich, Mass.

THE CHRISTIAN ENDEAVOR AND THE EPWORTH LEAGUE.

SEVERAL daily papers have reached us containing articles which propose the organic union of the Christian Endeavor Society and the Epworth League. This annual discussion is useless. Why so? There are several reasons: 1. The Epworth League is entirely satisfied with things as they now are, and is increasingly prosperous and happy. 2. We believe that the current effort to minify denominations and denominational life is a mistaken and unfortunate policy. 3. We believe we can serve Christ and the church more effectively in a young people's society conducted under direct denominational control. 4. The leader of the Christian Endeavor Society has manifested no disposition to favor union unless the Epworth League will consent to lose its identity and gracefully permit itself to be swallowed. 5. The Epworth League has made all proper advances for harmonious co-operation in our work, but in almost all cases our brotherly suggestions have been ignored.

Every year, about the time the International Christian Endeavor Convention is held, some people straightway rise up and declare that the Epworth League and all other young people's organizations ought to join the marvelous Endeavor multitudes. The size of the great convention seems to bewilder them. In the excitement of the hour the dear souls seem to forget that the Epworth League is relatively much larger in numbers and influence than the Christian Endeavor Society. They have 40,000 societies and an estimated membership of 2,500,000 in the thirty-one denominations, while we in the Methodist Episcopal Church alone have 15,000 chapters and a membership of at least 1,000,000. Besides this there is our large and growing membership in our sister Methodist Churches. If the Christian Endeavor Society were as strong in proportion to its constituency as the Epworth League, they would have at least ten million members. Why do not the dear souls who dramatically declare that the existence of any young people's society but the Christian Endeavor is sinful, try to be a little consistent? Why not demand that all denominations shall be merged into one? Why not ordain that Baptist, Congregational, Presbyterian, and Methodist Sunday-schools shall be discontinued? Why not decide that it is wicked to have anything but union schools conducted under the auspices of a general outside organization? And why not use literature and requisites furnished by the president of this organization from his own printing-office? In short, would it not be well to compel all temperance organizations to take the same name? And missionary societies, benevolent unions, civic federations, and reform institutions of every kind? It would take away the scandal of disunion, you see.

This is the attitude of the Epworth League toward her big and prosperous and useful sister society. We rejoice at your steady growth and monster annual conventions. We wish you were twice as large and prosperous. God bless you abundantly in all things! We will be glad to join a federation of young people's societies, each to retain its own name, publish its own literature, and work its own methods. But from any proposition that requires us to tack on the name of your organization, or to modify our magnificent working plans, or to hand over our publishing interests to outsiders, or to lighten in any degree the emphasis we place upon the history, polity, doctrines, evangelistic spirit, or working plans of Methodism, please excuse us!—Epworth Herald.

Fresh from the Field.

Rev. F. N. Upham.

Text: The Book of Esther.

Rev. E. F. Studley, corresponding secretary of Providence District League, has published a very striking little pamphlet entitled "Hints to the Department of Correspondence." These hints are the "points" of a unique sermon on the Book of Esther. At the request of the district convention, before which it was read, the

author has published it. We hope it will be widely circulated.

A Brookline Idea.

Each child or young person who is given an outing by the chapter is asked to sign a card reading as follows, pledging to "pass the kindness on":—

EPWORTH LEAGUE EXCOMMUNION PLEDGE CARD.

Because of a pleasurable kindness shown me by the Twombly Chapter, No. 4154, E. L., Brookline, Mass., I hereby pledge myself, if God shall spare my life to manhood or womanhood and prosper me even in a limited degree, to take or cause to be taken on a like pleasure trip at least four children, who otherwise might not be able to enjoy such an outing, and also to endeavor to get them each to make a like pledge to me.

Activity in Cambridge.

Trinity Chapter has been making itself especially useful during the midsummer season. It has practically had charge of the evening services of Trinity Church since early in June. First, it invited the pastor to give a series of lectures on the Synoptic Gospels, which he did. It then invited Dr. J. W. Hamilton to address the chapter and the public upon the evening of July 7. It goes without saying that Dr. Hamilton realized the most ardent expectations in his sermon, and finished by taking up the Freedmen's Aid collection for the year. On the evening of July 14, the League invited delegates from both the Christian Endeavor and the Christian Union Conventions to address the chapter and their friends. A good-sized congregation attended. Rev. Mr. Estabrook, a Congregational pastor from Biddeford, Me., represented the Y. P. S. C. E., and Miss Hobart, of Boston, and Mr. Parker, of Newton, spoke for the Y. P. C. U. The meeting was a practical and profitable expression of real fraternity.

"Saved to Serve."

This suggestive alliteration was the theme of an address by Miss Clara Matthews at the St. Johnsbury (Vt.) District Convention held recently. Other interesting topics were discussed. Rarely have we seen a more practical program. We give some of the topics for the use of perplexed program-builders here, there, and everywhere: "Trained to Serve," "Having Joined the League—What Now?" "Personal Devotional Habits," "How Can We Help the Juniors?" "The Westward Slope of Life as Viewed from Nearer the Sunrise," "The Young People as Seen through Spectacles," "Practical Bible Study," "The League the Pastor's Right Hand. Is it?" "What's the Matter with my League?" "Retrospective and Suggestive," "Supreme Need of Divine Power," "Applied Christianity," "The Responsibility of the Secretary," "What Constitutes an Efficient Leader?"

A New Junior League—A New Carpet.

We have heard of some churches being afraid the children would wear out the carpets. "Let them have bare floors," they say. Not so at Barton, Vt. They are right. Our friends are wise in giving the children the best. The following report from the secretary, P. L. Webster, has suggested the above lines:—

"Barton Chapter of Epworth League holds a prayer-meeting every Tuesday evening, led in turn by different members of the League, with an average attendance of nearly fifty. The interest is good and the chapter is constantly growing stronger. It was organized five years ago by Rev. F. W. Lewis, who always worked for the success of the League here. Rev. W. E. Douglass is taking up the work with the same interest, and has just organized a Junior League with about thirty members, which will also add to the strength of the League. The League has done considerable work aside from holding devotional meetings. It largely does the work of furnishing flowers for the church, and has just laid a new carpet on the floor of the vestry at an expense of nearly \$60."

Versailles Workers.

This interesting report, from the second vice-president, Charlotte E. Joslin, merits verbatim insertion:—

"The Mt. Bellingham Chapter at Chelsea is booming right along, and not taking a vacation. In June they entertained delegates from all

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not want to paint your house white, but that is no reason why you should not use Pure White Lead, which makes the best paint, and can be easily tinted to the color desired by using the National Lead Co.'s tinting colors, prepared expressly for this purpose. To be sure that you get Pure White Lead, examine the brands. Those in the margin are genuine.

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the young people's societies in the city and the members of the Suffolk Circuit. An orchestra, beautiful decorations and refreshments, made the evening a complete success.

"The temperance committee of the Mercy and Help department held a Demorest Silver Medal Contest, June 27. They have quarterly temperance meetings, at which addresses of John G. Woolley are read by the leaders.

"On July 7, the chapter held its annual praise service at the Old Ladies' Home. July 17, the Epworthians gave their annual entertainment at the Soldiers' Home. The first and third Sundays in the month throughout the year, the Mercy and Help committee distribute religious papers at the Marine Hospital among the 75 inmates. They have placed a library of 150 volumes there also. In August they will furnish the yearly breakfast at Morgan Chapel. An Epworth Cross comforter has just been finished, and will be sent to the Epworth Settlement. Different members supply the pulpit with flowers from June to November. Chapter 1665 is still alive."

Loyal Ludlow.

From Ludlow, Vt., the pastor, Rev. A. E. Atwater, writes as follows of the ingenuity in helpfulness shown by his League:—

"The League has raised enough money to purchase a new carpet for the church. At a recent meeting it voted to ask the quarterly conference the privilege of putting in trustees and frescoing the auditorium of the church. The Junior League are raising money for a new communion service."

Valuable Outline for Reports.

Rev. O. W. Scott, president of the New England Southern Conference Epworth League, has sent the following blank to every chapter in his territory. It is worth preservation for its fullness and accuracy, and its use is urged by one who knows the value of good reports and the patience-taxing nature of poor ones:—

Department of Spiritual Work—Number of Devotional Meetings held; Number in Attendance; Number of Conversions; Missionary Work or Collections; Open-air or Cottage-meetings; Services at Camp-meetings; Losses by Death.

Department of Mercy and Help—Number of Calls made on Members, the sick, the aged and on strangers; Tracts, books, papers, magazines, bouquets and plants distributed; Clothing (estimated); value; Food (estimated); value; Money expended; Temperance work performed; Employment secured for others.

Department of Literary Work—Systematic Bible Study; Systematic Literary Work; Lectures arranged; Epworth Reading Courses; C. L. S. C. Reading Courses; Other Literary Work; How often met; Attendance; Libraries collected.

Department of Social Work—Receptions or Socials; Special League Entertainments; Excursions, etc.; Strangers welcomed at Devotional or other services; Number.

Department of Correspondence—Number of members who have transferred to other Leagues; Have you a history of your League organization up to date (valuable for future reference); Epworth Herald's taken.

Department of Finance—Amount the League has raised for the year; How much given for improvement of church property or aiding in current expenses.

OUR CHICAGO LETTER.

"Dearborn."

WITH the close of the camp-meetings and assemblies comes the usual Conference gossip. The Rock River Conference will hold its fifty-sixth session at Elgin, beginning Sept. 25. Bishop Goodsell will preside. Three of the six presiding elders will this year close their term. They are W. H. Haight of the Rockford District, G. R. Van Horn of the Dixon District, and F. A. Hardin of the Freeport District. Of the pastors of this city the following have served their respective churches the full five years' term: J. M. Caldwell, of South Park Avenue; P. H. Swift, of Oakland; C. E. Mandeville, of First Church, Englewood; H. W. Bolton, of Centenary; E. W. Drew, of Winter Street; W. W. Pointer, of Park Avenue; James Rowe, of Humboldt Park; R. W. Bland, of Rogers Park; and J. C. Yonker, of Garfield Park. At this point rumor becomes busy in disposing of other pulpits. "It is said" that Dr. Kimball will leave the First Church, accepting an invitation to Philadelphia. A recent article in the Tribune of this city states that "Dr. Leak, of Trinity Church, now in his second year, is tired of preaching to a congregation of forty-five, and has accepted a call to the Emanuel Church of Pittsburgh, Pa. It is said that he will be succeeded by Dr. J. P. D. John, ex-president of De Pauw University." It is generally believed that the first part of this paragraph is correct. But it should be no reflection on Dr. Leak that he has been obliged to preach to small congregations. The attendance began to decline before his pastorate commenced, and has gone on declining gradually in spite of the pastor's faithful labors and confessedly high abilities. Were Dr. Leak to remain at Trinity supported by an earnest and consecrated official board, there is plenty of evidence for believing that this church would regain much of its former prosperity. Rumor adds that Dr. A. C. Hearst, of Simpson Church, San Francisco, will be Dr. Bolton's successor at Centenary, and that Rev. Nancy Waters, of Dubuque, Ia., will be called to the long vacant pulpit of Emanuel, Evanston. There is a large amount of "information" regarding other changes that might be prefaced by the reporter's stock phrase, "we are credibly informed," but when facts are sought this information proves to be of a decidedly hazy character. Of the delegates to the General Conference there seems to be practical unanimity that Dr. Lewis Curtis, of the Book Concern, and Dr. Bristol, of Evanston, will receive nearly every ballot. I will not presume to claim sufficient space for the

names of all others who are "prominently mentioned" as candidates.

The vigorous protests against the selection by those in authority at Northwestern University of Lyman Abbott as Commencement speaker have at last moved the editor of the *Northwestern Christian Advocate*, Dr. Edwards, to publish in a recent issue of his paper a two-column editorial under the title of "Methodist Schools, Evolution, etc." The burden of this editorial is that the criticisms that have been made on the selection of Dr. Abbott as Commencement speaker have injured the University. "The lecture itself," Dr. Edwards says, "has not done half the harm that has been done by some brethren who have not adequately weighed their critical words since the lecture was delivered." In a forcible and generous tribute to the University it is urged that "no level-headed Methodist should aim a weapon at its life." All those, then, who have protested against what they regard as a great mistake, and for love of Methodism and the best interests of the institution itself have voiced their protests, are to be regarded as the troublemakers of Israel. It is always thus. Officials who falter are not to be rebuked because they represent the "institution." All critics of the management must be regarded as enemies. Has it occurred to those who are so eager to defend the University that those who criticize the present management are not indifferent to the University's success? They would be false friends did they not speak out against a policy which they believe to be injurious.

It does not reassure those who believe that a mistake was made to be told at this late hour that Dr. Abbott was selected only after other persons had refused an invitation, and that his theme came only in time to be printed in the program. Why was not this explanation made immediately after the lecture was given? It was well known that many of the best friends of the church and the University felt that a grave wrong had been done. The secular papers represented several of our prominent pastors as taking strong ground against the lecture. A well-known ethical culture lecturer came out with a two-column article ridiculing Dr. Abbott's views on evolution, calling special attention to his conflict with the cardinal doctrines of the faith as held by Methodists, and closing with the suggestive exclamation: "Shades of Wesley and Whitefield!" Yet the authorities of the University have no word of protest against Dr. Abbott's teachings—nothing but the lame excuse, nearly two months after the delivery of the lecture, and then brought out doubtless only after a vigorous criticism by one of our Bishops at Des Plaines camp-meeting, that "His theme was not named until it was sent, a few days before Commencement." It might be suggested that the telegraph is still in use in this country; and, as Dr. Abbott has, on the authority of the editor of the *Northwestern Advocate*, "a large barrel of manuscripts on other subjects," it would have been quite proper for the University authorities to have suggested another theme. However, it is quite probable that all concerned concluded, as Dr. Edwards says he would have done had he been in authority, "to welcome the speaker and to risk that very theme in his hands."

The editorial attempts to justify not only the University management, but also Dr. Abbott's lecture, by a defence of his views as published in his book on "Christianity and Evolution." But the lecture was on "Evolution and Religion," and not "Evolution and Christianity," as the editorial states—an excusable mistake, as Dr. Edwards says he did not hear the lecture in question. Dr. Edwards says "It is impossible to neglect or reject the acceptance of Christian evolution as a working hypothesis." I should like to commend to those who imagine they must have a "working hypothesis" for the origin of all things the following words from an address delivered less than a year ago by the Marquis of Salisbury before the British Association for the Advancement of Science: "Such a line of reasoning is utterly out of place in science. We are under no obligation to find a theory if the facts will not provide a sound one." Dr. Abbott had not one fact to add to the undigested mass of conjecture which has been before us these twenty years. The editorial informs us that the lecturer "sought to win the possible skeptics in his audience toward the truth as it is in Christ." It seemed to many that his chief aim was to hold up to ridicule some of the doctrines of our faith. Dr. Edwards' editorial will hardly be accepted as a final settlement of the question. Let those responsible for the lecture confess their mistake, repudiate the false teaching of the lecturer, and give to the church an assurance of the University's loyalty to the spirit and teachings of Methodism, and the past will be forgotten. Charges of "narrowness" against those who feel outraged by this lecture will hardly avail to bring about that peace to which the editor of the *Northwestern* refers.

I notice the reply over the signature of Hon. Orrington Lunt—*clarissimum nomen*—to my letter of June 26, regarding certain statements which concerned Northwestern University. It may be proper to refer some time in the future to this reply in detail. At present I shall take space only to consider in the briefest manner the question that has been raised concerning the changed spirit of the University. Mr. Lunt says that "to exercise such control as might meet the views of your correspondent would require a complete change in the policy of the University, necessitating a law excluding every

applicant who declines to be governed by the rules of the Methodist Episcopal Church." The first part of the paragraph I fully endorse; the last part is a non sequitur, that no reasonable person would accept. A Methodist university should be loyal to the spirit and genius of Methodism. While students may not be disciplined for violating the rules of the church, the authorities should, in the spirit of a devout, sensible Methodist pastor, seek to win such persons to an earnest life. Methodists sometimes violate these rules, but no pastor thinks of justifying himself for neglect of sincere personal appeals on the ground that the rules are a dead letter. Such a "policy" would undoubtedly discourage the attendance of some students, but there are not a few who still hold to the opinion that a spiritual atmosphere and a few hundred students are above comparison with the thousands whose environment suggests that the chief end of an education is to learn how to shuffle a pack of cards, to gracefully swing in the latest imported waltz, or to occupy a box at the theatre. It is not quite an answer to assert that the young ladies at the Woman's Hall are not permitted to dance in the parlors, that the chapel service has been "enriched and beautified," that "a special course of University sermons on Christian evidences" has been provided, and that a "settlement" is sustained "in one of the neglected wards of Chicago." Let us have the assurance that from the president down every one concerned with the training of the young men and women is earnest in his efforts to save the souls as well as the minds of his students, and is cheerfully loyal to the spirit of evangelical Christianity as interpreted by the best life of Methodism, and it will go further than pages of citations regarding courses of Bible study, ornate chapel services, university sermons and the like. Such an assurance should be the more insisted upon in view of the well-defined attitude of many members of both the faculty and the board of trustees—men like Professor H. F. Flisk, principal of the Academy, whose name is the very synonym of uncompromising loyalty and devotion to the highest ideals and character. Dr. Flisk's administration—I almost hesitate to mention his name lest it may embarrass him—is not only an interpretation of the meaning and purpose of education, but a perfect demonstration, if demonstration is needed, that highest success is not incompatible with a firm adherence to Methodist principles and polity.

A new church is to be built on the South Side in the vicinity of Washington Park. It will take the place of the present Washington Park and Kenwood churches, and will be, if constructed and supported as its friends have planned, the most prominent church in Chicago Methodism. It will bear the name of the holy St. James, and will doubtless be a fitting memorial of the great Apostle. Six of the wealthiest Methodists in the city—two bankers, a prominent lay evangelist, a music publisher, a well-known poker, and a manufacturer of gentlemen's furnishing goods—representing an aggregate wealth of about eight millions of dollars, are pledged to the support of the new enterprise. Clark Street Church, which has a large revenue from the rent of offices in the down-town district, and which has generously aided a large number of struggling churches all over the city, has made the munificent offering of \$25,000 to put the St. James enterprise on its feet. It can be confidently stated that with so large a donation and with the financial backing already named the church will surely go forward to a speedy completion.

A month ago, at the regular meeting of the Epworth Club, Mr. David D. Thompson, of the *Northwestern Christian Advocate*, spoke on the labor question, citing many interesting facts concerning the relation of early Methodism to English labor and labor reform. Mrs. Florence Kelley, a State inspector, addressed the Club on "Child Labor in Illinois." At the meeting held this month, Rev. C. M. Stuart, D. D., assistant editor of the *Northwestern*, gave a delightful talk on "Florence," followed by a social hour. The Club will give another excursion to Milwaukee, on the "Christopher Columbus," on Tuesday, Aug. 27, for the benefit of Epworth House.

The Epworth League Assembly, which has just closed at Lake Bluff, was the most successful meeting of the kind ever held on those grounds. There is considerable talk of the grounds passing into the hands of the League at no distant day.

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Take Gastrine, a teaspoonful three times a day, after meals. Twice a week take two teaspoonfuls of Natrolithic Salts, in a tumbler of water, a half-hour before breakfast.

Charles W. W., St. Louis.—Am troubled with eczema. Please advise.

Take Thyroidine, extract of the thyroid gland, in three-drop doses, twice daily, for two months.

S. B. M., Pittsburg.—Am almost prostrated with nervousness. Very constipated. Please state remedy.

Take Cerebrine, extract of the brain, in five-drop doses, three times daily, on the tongue, for two months. A dose of Natrolithic Salts twice a week, before breakfast.

H. Yonkers, N. Y.—I have had a severe illness that has left me with a weak heart. Will any of your remedies help me?

Take Cardine, extract of the heart, in three-drop doses, on the tongue, twice daily.

George, New York.—Send full name; will advise by mail.

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THE JAPAN CONFERENCE.

Rev. Glendon Draper, D. D.

THE assembly which convened on the 11th of July was the twelfth session since the organization of this Conference; or, if the previous gatherings of the Mission be included, the twenty-third annual session of the representatives of the Methodist Episcopal Church in this Empire.

The president this year was Bishop Walden, who, with a party including his wife and daughter, left San Francisco in May, and, en route to Japan, spent nearly a week in Honolulu inspecting the work of our church there. A growing English congregation under the able leadership of Rev. H. W. Peek, a thriving mission among the numerous Japanese who have been transported to those shores, and a recently inaugurated work among the hitherto neglected German-speaking residents, attracted the Bishop's attention and enlisted his co-operation.

Leaving the interesting little Republic newly hedged and struggling with the serious problems resulting from its peculiar conditions, the Bishop and his party "sailed o'er summer seas" to the shores of the Island Empire of the Pacific, reaching here in time to see something of the work in and about the capital and to visit the southern portion also before the opening of the session.

To one accustomed to the methods at home, it seems astonishing that in so small a Conference the appointments were not read until 1 P. M. on the tenth day. When it is considered, however, that much must be done in two languages, double records kept, and many financial matters presented that do not appear in Conference work at home, some excuse can be found for the unusual length.

Bishop Walden opened the Conference with a most impressive sacramental service. By its sentiments of Christian love and fellowship were deepened and all were better prepared to take up the business of the hour. The following officers were elected: H. B. Johnson, English secretary, H. Yamaka, Japanese secretary; H. W. Swartz, U. Bessho, assistant secretaries; G. F. Draper, K. Nakada, statistical secretaries; E. R. Fulkerson, Y. Aibara, treasurers; Y. Takasugi, interpreter.

The first half-hour of each morning's session was given to devotional services, the Bishop being in the chair and giving emphasis to this as a very important part of the day's duties. After the reading of the journal, daily, the Bishop addressed the Conference on various topics of interest and importance in a way calculated to be very helpful to all the preachers. "The Power and Scope of Prayer," "Church Polity and Government," "The Nature of Public Worship," were some of the topics presented. The presiding elders' reports were read in Japanese only, though written copies in both languages were put in the secretaries' hands. The general tone was one of encouragement, though lamenting the apparently slow advance of the cause of Christ during the year. The influence of Christianity is felt increasingly and seemingly out of all proportion to the number of professed followers of this universe-saving Christ. No table of statistics can show what our Lord is doing in Japan today. The day of ultimate triumph is not far distant, and in this triumph Methodism is destined to have no small share.

Some items of special interest were before the Conference in view of the General Conference next May. On Saturday the Lay Electoral body chose Hon. T. Ando—formerly consul-general to Hawaii—as lay delegate, with Prof. E. Asada, Ph. D., of the Philander Smith Biblical Institute, as alternate. Monday morning Y. Honda, D. D., was elected clerical delegate by a vote of 36 out of 58; Rev. J. Soper, D. D., being chosen alternate. An earnest petition for an episcopal residence in Japan was enthusiastically voted. Every one feels that our work in Eastern Asia needs more constant and uniform supervision than is possible under the present plan, efficient as it is in many ways. Notice was given by the presiding elders of the two southern districts (in Kyushu) of a memorial to be forwarded to the General Conference praying for a division of the Conference, the Kyushu region to be formed into a Mission Conference. In view of this a resolution was adopted by a vote of 34 to 15, stating that, in the judgment of the Conference, the division of the body is premature and unwise. With reference to the Hamilton Amendment a resolution was adopted by a vote of 41, postponing the vote on said proposition and requesting the ensuing General Conference to resubmit the whole question in constitutional form during the next quadrennium.

Ten young men were admitted into full connection and elected to deacon's orders, and ten added to the list of probationers, in spite of the fact that the amount of aid toward pastoral support from the Missionary Society is a fixed sum and every addition to the Conference roll diminishes the already not too generous salaries of the older members. It was a splendid proof of their loyalty to the cause of Christ and to the church.

The educational reports showed that faithful and efficient work was being carried on, and not without encouraging results, in spite of the disfavor into which mission schools have fallen for a time, not because of inferior instruction, but because of the superior advantages for official advancement from the government institutions. There were seven graduates from the Philander Smith Biblical Institute; four from the collegiate and seven from the preparatory departments of the Tokyo Anglo-Japanese College (Aoyama).

Also four from the full, and two from the special, course of Chinsai Gakkwan (Nagasaki).

The Conference recommended, for the further improvement of this important work, that the theological course, which includes the ancient languages, should be lengthened to four years. It also approved the plan of making the academic department of the school at Aoyama correspond to the requirements of a government Chu Gakko (middle or high school), so as to obtain the advantages of being in line with the governmental system of education.

The request for the removal of the Chinsai Gakkwan from Nagasaki to Kumamoto or Fukuoka was approved, to take place whenever the present school property in Nagasaki can be disposed of without loss.

The report of the Publishing House showed commendable activity. During the year nine books have been issued, with a total of 4,106,350 pages; and twenty-three new tracts, with a total of nearly three million pages. New and more commodious quarters were occupied just before Conference, and it would seem as though this agency were prepared to do more than ever before for the evangelization of this reading people. The most noteworthy item in the report, however, was the publication of the revised Hymnal, which has occupied a large portion of the time and thought of Rev. J. C. Davison for the past two years. It takes first rank among the Christian hymn-books in Japanese. A highly commendatory resolution was offered by one of the Japanese preachers and unanimously adopted by a rising vote of the Conference, thanking Mr. Davison for his successful efforts.

That Methodism believes in the power of the press is further testified by the weekly publication entitled the *Gokyo* (Christian Advocate), issued conjointly by the Methodist Episcopal Church, South, the Canada Methodist Church, and our own. Though still limited in circulation, it is doing a noble work, which will increase constantly as the Japanese take it more and more to their hearts and homes.

To facilitate and extend this union of Methodist effort, a committee was appointed by the Conference to confer with similar committees from the other Methodist bodies, to devise means for united effort in publishing and educational work. Efficiency and economy can thus be increased, even though organic union be a thing of the indefinite future.

The statistics are by no means uninteresting, though we would all like to see many of the figures larger. Among the benevolences none is nearer the hearts of the church here than their Home Missionary Society, with one worker in Liu Kiu (the extreme south), and one in the Kurile Islands (the extreme north). Here are some of the items, with the gain or loss as compared with last year:—

	Gain	Loss
Probationers,	680	80
Members,	5,371	93
Conference members,	69	10
Conference probationers,	10	
Local preachers,	44	10
Baptisms, children,	79	
Baptisms, adults,	228	123
Sunday-schools,	123	5
" " sch'rs,	4,144	739
Churches,	42	9
Paid for build'g, etc.,	1,501.33 yen	3,598.56 yen
Current expenses,	1,489.18	497.15
Missionary Society,	191.86	14.94
Home Missions,	456.66	100.30 yen.
Home Ch. Extension,	81.33	21.67
W. F. M. S.,	34.89	18.36
Education,	66.89	18.71
Pastoral support,	3,466.79	1,396.23
Rent,	304.94	304.94
Other collections,	1,737.33	738.94
S. S. expenses,	336.31	84.15

At the conclusion of the Conference a resolution was adopted expressive of our hearty appreciation of the painstaking work and thorough efficiency of Bishop Walden in the difficult labors of the Conference, and praying God's blessing upon him as he goes to other fields.

The Bishop had time to make a short trip to the northern part of the main island before starting for Korea.

Rev. H. B. Schwartz was appointed presiding elder of Aomori District; Rev. G. F. Draper, Hakodate District; Rev. I. H. Correll, Nagasaki District; Rev. D. S. Spencer, Nagoya District; Rev. J. C. Davison, Tokyo West District; Rev. S. Kurimura, Fukuoka District; Rev. S. Matsumoto, Sendai District; Rev. S. Ogata, Tokyo East District; Rev. J. G. Cleveland, Yokohama District.

E. R. Fulkerson, Dean, and M. S. Vall, Professor, in Chinsai Gakkwan. H. W. Swartz, Sendai. K. Miyama, Tokyo, Ginn. J. W. Wadman, Gospel Society and publishing agent. C. Bishop, financial secretary and assistant publishing agent. B. Chappell, Second Church, Tokyo, Aoyama. J. Wier, Dean, B. Chappell, Professor, in Philander Smith Bible Institute. H. B. Johnson, Dean, and R. P. Alexander, Professor, in College, Aoyama Gakuin. J. O. Spencer, superintendent of Industrial Department, Aoyama Gakuin. W. S. Worden, Yokohama.

W. F. M. S. workers: Aomori District—Girls' School at Hiroaki, Miss Mary E. Wilson, Miss Alice M. Otto. Fukuoka District—Girls' School, Miss L. M. Leeds, Miss Grace Tucker. Hakodate District—Caroline Wright Memorial School, Miss A. Dickerson, Miss M. S. Hampton, Miss F. E. Singer. Nagasaki District—Girls' School, Miss E. Russell, Miss L. M. Kidwell, Miss I. E. Lee; Biblical Department, Mrs. C. Van Petten; supt. of Bible women, Miss J. M. Gheer. Nagoya District—Girls' School, Miss H. S. Alling, Miss C. A. Heaton; supt. Bible women, Mrs. D. S. Spencer. Sendai District—Miss B. J. Allen, supt. Bible women. Tokyo

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East District—Miss M. A. Spencer, supt. Bible women. Tokyo West District—Aoyama Girls' School, Miss R. J. Watson, Miss M. H. Russell, Miss J. E. Locke; Industrial Department, Miss L. Imhof; Miss B. J. Allen, supt. Bible women. Yokohama District—Girls' School, Miss M. B. Griffiths, Miss M. E. Simons.

BRISTLING WITH ORTHODOXY.

SOME men's orthodoxy is of so stern a character and its predominance so marked, that the owners appear to their fellow Christians to consist of nothing but backbone and bristles. They bristle with orthodoxy. Such men have a creed that is clear cut and definite to a hair's breadth. The mysteries and marvels of God's Word are measured and weighed, sorted and labelled by them with a precision that is peculiar. Nothing remains to be learned or discovered. The ordinary mortal of average Christian capacity anxious to the heart's core to hate every false way and to know and cleave to the truth finds the man who bristles with orthodoxy an uncomfortable companion. We do not take kindly to bristles, although we do like orthodoxy. The orderly arrangement of doctrinal truths is a desideratum. Doubt and the devil are ubiquitous foes, and nothing will down them like a well-conceived, consistent and insistent plan of truth. This is like a long sea wall that defends every inch of the coast. By a score of similes we could show our high estimation of the value of doctrines searched out and set in order. But there is no creed and no confession which contains all that is knowable or all that is thinkable of God and the deep things which He has revealed so far as human language can reveal them. The right pertains to no man to say to the thinking mind, Thus far and no further; or here at this confession, or at that compendium of doctrines, shall the proud waves of thy thought be stayed. We cannot abide the bristling man. We do not want to run against a quilled porcupine whenever we talk about the truths of God. We doubt not that many a devout inquirer after truth has come to repudiate much sound and helpful doctrine because presented at the point of the bristles.

The orthodox man has not always reason for self-complacency in the possession of his orthodoxy. He may have imbibed it with his early material nurture. He began life in a rut and has never gotten out of it. It may be well that he did since his way is an orthodox one. He may have had no thought upon the subjects of which he prates so glibly. He may have known no deep struggle in his soul between one set of doctrines and another resulting in a well-won victory for the one or the other. He has not bought the truth with great price as have some; it was his native heritage. It seems clear enough to him, but he sees it through the ancestral eye.

There are other good souls as orthodox as the man of bristles. Sheep feed on grass and produce soft and fleecy wool, while certain other animals feed on products almost akin, and produce bristles. One of these animals invites, the other repels. So one kind of man will win a soul to the right way of thinking, while another will lead the soul to give up all thinking about the right way. Orthodoxy is a staff to guide, not a stick to beat with. It is the hedge that defines the pleasant pastures within, and saves from perilous crag and dangerous swamp. We must bear with the man who bristles, but none the less it is a fact that the heart is greater than the head, because only with the heart man believeth unto righteousness. The man who bristles may be clear and well pointed on all doctrines, he may have them well defined in his head, but if they do not mold and make his heart, he has no more life or vital piety in him than there is in the catechism or the confession itself. These, punctuated as they may be with Scripture texts, are inanimate things after all, and the man who merely knows his catechism must be placed in the same category.

It is unfortunate for the cause of truth when its defence depends upon the man who is person non grata. Many a heretic has become hardened at heart as his error was attacked by a disagreeable warrior. The sympathy of many a truly orthodox man has gone to the bitter end at the expense of good judgment, simply because the truth's defender was offensive. Human nature is such that it would at times prefer the bitterest physic from the hand of one esteemed than the most ambrosial nectar from the rude hand of a boor. Orthodoxy will not go down if it is to be forced down. It becomes us all to make the truth that we proclaim or defend attractive by making ourselves so, and by speaking the truth in love. Many a heart has been won first to the Master's servants, then to the Master. To so win men is wise indeed, and it is wisdom of the same kind that so presents truth that it is practically acknowledged and accepted are one antagonistic element in the manner of some preachers of the Word that they cannot state an axiomatic truth without creating a note of interrogation or a full-fledged doubt in the mind of a hearer, simply because, somehow, the hearer would prefer very much to be one of the outa if the bristling preacher be one of the ins.—New York Observer.

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The Family.

THE LESSER MINISTRIES.

A flower upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid.
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that o'er
Such tender ministries essay,
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

Oh, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate.
Nay! true love's least, at love's true rate,
Is title most royal of the whole.

—The Churchman.

Thoughts for the Thoughtful.

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered
prayers,
And joys unasked, strange blessings, lifted
cares,
Grand promise-echoes! Thus thy life shall be
One record of His love and faithfulness to thee.

—Frances Ridley Ha

"You just take hold of something and
try. You'll find there's always a working
alongside. Put up your sails and the wind
will fill 'em." —A. D. T. Whitney.

In shutting none out of our sympathy, in
the willingness to help all and to be helped
by all, we are here beginning like children
to climb the foot-hills that lead to immor-
tality. The self-absorbed, the unympa-
thetic, the unloving, have lost their way,
and are on the downward path; no light
from the eternal life is reflected from their
faces. —Lucy Larcom.

It is not in vain that you are called to
pass through great trials and sufferings.
They never leave you what they found you;
God forbid they should! But how you bear
them, what they lead you to do and to feel,
will vary according to your own attitude
to them. Their trend and purpose are towards
those two poles of duty—God and human-
ity; but it is our weakness and fault that
often we do not read aright their meaning.
Suffering may leave us hard, selfish, and
complaining, or it may lead us into the
mysteries of Providence, and into the very
fellowship of God. —Theodore T. Munger,
D. D.

What though my lot is in lonely place,
And my spirit behind the bars?
All the long day I may look at the sun,
And at night look out at the stars.

Dear God! let me grow from day to day,
Clinging and sunny and bright!
Though planted in shade, Thy window is near,
And my leaves may turn to the light.

—Mary Mapes Dodge.

It is only when we see what it was in Him
that we can know what the word Rest
means. It lies not in emotions, nor in the
absence of emotions. It is not a hallowed
feeling that comes over us in church. It is
not something that the preacher has in his
voice. It is not in nature, or in poetry, or
in music—though in all these there is
something. It is the mind at leisure from it-
self. It is the perfect poise of the soul; the
absolute adjustment of the inward man to
the stress of all outward things; the pre-
paredness against every emergency; the
stability of assured convictions; the eternal
calm of an invulnerable faith; the repose of
a heart set deep in God. It is the mood of
the man who says, with Browning, "God's
in His heaven, all's well with the world." —
Drummond.

In the bottom of a lake a slender blade of
green pushed its way up through the ooze
and mud. By and by it touched the surface.
The sunshine warmed it, and its leaves
spread out on the water. Then came a fair,
sweet morning when the bud opened and
became a flower, and "lay on the lake as
white and stainless as a baby's soul, and the
breath of it was sweeter than any per-
fume."

The flower was very glad, but soon it be-
gan to sigh: "I am very sweet and beauti-
ful, but why am I out in this lonely place
where no one comes to see me and admire
me?" Then that very day a poet came
and saw the lily, and was inspired by it to
write a sweet song which went forth in a
book and sang itself into many a heart.
Next day an artist came that way, and
when he saw the flower he made a sketch
of it, and in his studio in the city he paint-
ed it, and hundreds saw his picture and
caught a thought of purity from it. The
lily was blessing the world, though it lay
there in such obscurity.

Still it sighed, "I am of no use here,
though I am so lovely. Ugly weeds some-
times heal the sick, but I am doing no
good." Then another poet came that
way. He was neither poet nor artist, but
in his eyes there was a soft tenderness

which told of a loving heart. He bent
down and plucked the lily. A shudder ran
through it as it felt itself torn up by the
root and lifted out of the water, and it
fainted away. By and by it awoke, and
now it was in a long, narrow room with
rows of beds, and in every bed a sick child.
As the flower opened, the children's eyes
turned toward it in wonder and its perfume
poured out and filled the ward. The lily at
last had found its place of usefulness and
blessing through sacrifice. It had been
torn up by the roots to become a blessing
in the children's ward.

You understand my little parable. Many
a life grows up in some obscure place and
sighs because of the gloom and the hard
circumstances. But at length it bursts
into beauty, overcoming the hindrances,
like the lily on the water. Yet it sighs be-
cause no one sees its loveliness. It longs
to be of use. Then one catches a glimpse
of the fair young life and goes away to live
more purely, more unselfishly. Still rises
from the heart the sigh to do some larger
work. God hears the sigh, and the lovely
life is transplanted—perhaps into some
place of service where the beauty will be a
benediction to weary ones and where the
gentle hands will minister to pain or sor-
row; or perhaps to a place where the al-
baster box of love must needs be broken to
fill a home or a community with its fra-
grance. There are many consecrated lives
whose sigh and prayer for usefulness have
led to missions of self-sacrifice. —J. R.
Miller, D. D.

A CUP OF GOLD WATER.

Elizabeth Cheney.

"Saviour, Thy dying love Thou gavest me,
Nor would I aught withhold, dear Lord, from
Thee."

KATE ALLEN hummed the tune softly
as she swayed to and fro in a ham-
mock in a shady corner of the piazza. She
was in the exalted mood in which she had
returned from the League prayer-meeting
the night before. It had been a most in-
spiring meeting, and Kate, while listening
to the eloquent address from a talented
young clergyman who was visiting at the
parsonage, had experienced, with many
others, a rise in the temperature of her
religious zeal and devotion. She said at
the gate to Mrs. Ripley, her Bible-class
teacher, who had walked home with her, —

"Christ never seemed so real and so
beautiful to me as He does tonight, and I
want to do something for Him."

"Don't look too long nor too far for the
'something,' Kate," said Mrs. Ripley, as
she bade her good-night.

Kate had gone about her light part in the
household tasks the next morning dreaming
of some great sacrifice that she might
perform for the Master; and as she sat
down for her piano practice, her hands
dropped idly upon the keys, and her face
took on a look of rapt and blissful med-
itation.

It was Bridget's afternoon out; Mrs. Allen
had an engagement at the church; Gypsy,
Kate's younger sister, had been invited to
join a sailing party; so it fell to Kate to
remain at home, for the family never left
Aunt Lavina alone. If any one had told
the Allens that they were not kind to Aunt
Lavina, they would have resented it bit-
terly; but the fact is, her illness had long
been an old story to them, and they waited
upon her with a joyless haste as if they
were doing their duty and would be glad to
be through with it and off to some more
congenial task.

Aunt Lavina was one of those proud,
sensitive souls, to whom had come that
keen martyrdom of being a burden to
others. For years she had been obliged to
accept the services of unloving and reluc-
tant hands. She had learned to make as
little trouble as possible, "to expect less
rather than more," to suppress all the
small whims and fancies of an invalid, and
to content herself in that her room was
neatly kept and her meals were on time.
Her bedroom opened by a French window
upon that corner of the piazza where Kate's
hammock hung. The afternoon was so
sultry that Kate was quite willing to remain
at home. Aunt Lavina heard the gentle,
rhythmical creaking of the hammock, and
disliked to ask for the drink of water for
which she longed.

"Some work of love begun,
Some deed of kindness done,
Something for Thee."

sung Kate dreamily. She made a pretty
picture of ease as she lay there in her fresh,
cool, muslin gown and white ribbons.

"Who knows but I may be a deaconess,
or perhaps a foreign missionary?" thought
she, thrilling with the completeness of her
self-sacrifice.

"Katharine!" came a feeble voice
through the open window. Kate was not
quite sure that she heard the call, and it
was repeated. The girl's brow contracted
with a frown, and there was an undertone

of irritation in her voice as she presented
herself at the window and said, —

"What is it?"

Aunt Lavina's thirst had become positive
torture.

"Some water, please, dear. I'm so sorry
to trouble you!"

Kate turned without a word, and went
out into the kitchen. The fire had only just
gone out, and the room was unbearably
warm. The water-pail stood in its usual
place. Kate knew that it had been freshly
filled at lunch time two hours before, and
that the water was now hardly palatable.
The well, however, was on the south side of
the house, and quite a little distance off in
an unshaded spot.

"I guess this will do," said Kate, and she
picked up an old stone china cup with a
nick in it, which usually stood there, filled
it from the insipid contents of the pail, and
started for the invalid's room.

Just then Mrs. Ripley's words flashed
across her mind: "Don't look too long nor
too far for the 'something,' Kate."

The girl stopped in the middle of the
kitchen floor. A crimson flush overspread
her face. If Jesus Christ had asked her for
a drink of water, would she have offered
this to Him? Yet this stale water in the
old, coarse, cracked cup was for His lips,
for Aunt Lavina was one of His very own!
"Something for Thee!" Her lips curled
at her meanness, even while her eyes filled
with quick, sorrowful tears. She took her
garden hat from its nail, emptied the water-
pail, and carried it out to the well. She
felt the fierce heat of the sun with delight,
and filling the pail with the ice-cold, spark-
ling water, she rinsed and refilled it and
returned to the house. Then she went to
the china-closet and selected aainty
bread-and-butter plate with a border of
forget-me-nots, and took down one of the
fragile out-glass tumblers from the precious
half-dozen that Cousin Beth had given to
Mrs. Allen last Christmas. Nothing was
too good for the Master. Her hand trem-
bled as she filled the gleaming glass, set it
on the plate, and started again for the sick-
room. The invalid noted the pretty things
in Kate's hands with a strange thrill of
delight, and reached out eagerly for the
water.

"How delicious! How refreshing!" she
said, softly; and it was not alone her burn-
ing thirst that was relieved, but something
in Kate's eyes of love and pity went right
to Aunt Lavina's poor, parched heart "like
the gentle rain from heaven." It was easy
then for Kate to see that the pillows needed
to be re-arranged, and the window-shade
to be drawn down a little. She also thought
of the great masses of sweet peas growing
by the east porch. Strange how no one had
thought to give Aunt Lavina a bouquet
that summer. It did not take the swift
young fingers long to cull a cluster of the
beautiful flowers, and to place them in a
vase on the small stand beside the bed.

"Why, Katharine!" said Aunt Lavina,
in gentle, grateful surprise, that smote upon
Kate's soul like a sharp blow.

Kate looked at the patient eyes, the thin,
suffering face, and saw as by a great light
how Aunt Lavina had been left out of their
hearts. Her thoughts had been traversing
sea and land for some work for her Lord,
while a service worthy of angels lay within
her door. She did not speak of the past to
the invalid, nor of the future, but the
Master heard the voice of her spirit saying
with humble joy: "Lo! glad I come, to do
Thy will, O God!" and Aunt Lavina heard
a word that gave her a fresh surprise: —

"I've lots of time today, auntie. Shall I
read to you awhile?"

New Haven, Conn.

THE NEW WOMAN.

WHEN a phrase previously unknown sud-
denly appears in print, and is often
heard in conversation, it becomes in order to ask
what it means. How shall we precisely define
so nebulous a being as the new woman? For
nebulous she certainly is, melting away into
thin vapor when one demands of her who and
what she is, whence she hails, and where she is
going. Among the thousands and tens of
thousands who jostle us as we walk on the
crowded highway, which is the new woman,
and what business has she in the path, and
whither is she leading those who follow in her
wake?

The new woman is popularly supposed to be a
woman of liberal education and advanced ideas,
a woman prepared to maintain her rights and
claim her privileges, and make and keep a fair
standing-ground for herself in whatever field
she chooses to exploit her convictions or exert
her abilities. She is supposed to look with a
certain disfavor on domesticity, to go about
with a chip on her shoulder among old-fash-
ioned people who fancy that a woman's natural

sphere is in the narrow world of home. The
new woman, we learn incidentally, cares little
for marriage, regarding it as an incident in life,
but proudly holding herself above the old stupid
notion that love and matrimony are cardinal
points in the destiny of her sex. She is said to
be opposed to sacrificing herself on the altar of
childhood, and to look with pitiful scorn on the
mother of a half-dozen boys and girls. What-
ever a man may do, this product of *fin de siècle*
fancy is said to insist upon doing, setting her
feet firmly down on the antiquated myths
which once obtained—the myth of the right
of the weaker to protection by the stronger, of
the adoration of the mother as the most blessed
of all women on the earth, of the queenly dig-
nity of her who rules the home and keeps
alight the fire on the hearth.

Our question is where to find this personage
so glibly described and discussed, but so elusive
when she is sought? She is absent from our
drawing-rooms, where today, as in former years,
gracious matrons and fascinating maidens im-
part to society the ease, the flavor, the sweetness,
which makes the intercourse of well-bred peo-
ple with one another equally reposeful and
stimulating.

She is not to be discovered in the innumerable
professions and trades which women have made
their own, from the pulpit to the printing-
office. The woman doctor, albeit an excellent
physician, is as womanly as our mother Eve,
and one seeks in vain for novelty in the woman
professor, artist, minister, clerk, type-writer,
journalist, or woman engaged in any avocation
known to the utility of the hour. Purely womanly
under the student's cap or gown, or under
the frills and flutings of the beautifully ar-
rayed debutante, our women of the hour are
just what their mothers and grandmothers were
—sincere, single-hearted, straightforward, im-
pulsive, emotional, self-denying, lovable, ten-
derly loving beings. "God Almighty made
them to match the men," and until He unmake
them they are unlikely to change in any very
important particular.

The new woman has not yet been seen in the
great farm land which lies beyond the cities,
where in quiet neighborhoods, amid serenities
and silences, life keeps its tranquil pace. Nor is
she visible in the beautiful Southern country,
where women of gentle presence and soft man-
ner and honeyed speech rule inflexibly the
kingdom into which they were born, the men of
their families always their devoted knights and
most courteous servitors.

Go where we will, the new woman exists only
in imagination; or if perhaps here and there a
woman aspire to wearing the name, she finds it
impossible to live up to it, surrendering at dis-
cretion the moment a genuine man falls in love
with her. The new woman will never be bride
at the altar, or mother cradling babe, or teacher
in the school-room, or modiste fashioning a
gown, or belle of society, or anything else win-
some and queenly; for the woman we have al-
ways known satisfactorily fulfills all the de-
mands made on womanhood in every relation
here indicated. —Harper's Bazar.

About Women.

—The widow of the late Philip Gilbert
Hamerton is to have a pension of \$500 a year in
recognition of his service to literature.

—Mrs. Charlotte Perkins Stetson, of San
Francisco, has gone to Chicago to assist Miss
Jane Addams in the management of Hull House,
the social settlement institution.

—The alumnae of Wellesley College are plan-
ning to honor their former president, Miss
Helen Shaler, by a memorial in the form of an
endowment of a chair of mathematics.

—Miss Margaret Greenway McClelland, the
novelist, died, on Aug. 2, at her home in Vir-
ginia. She was the author of "Old Ike's Mem-
ories" (a volume of verse), and the novels
"Princess," "Oblivion," "A Self-Made Man,"
"Jean Monieth," "Mme. Silva," "Manitou
Island," "Burkett's Luck," "A Nameless
Novel," "Broad Oaks," "St. John's Wooling,"
and "The Old Post-Road."

—An exchange says: "Miss Richards,
daughter of the governor of Wyoming, is an
example of the new woman as she should be.
She is her father's most efficient private secre-
tary, and when he is called away from Chey-
enne the entire affairs of the executive are left
in her hands. Such is the confidence of the
governor in his nineteen-year-old daughter.
She was educated at an Eastern college, under-
stands all about housekeeping, and is equally
well acquainted with the affairs of the office of
the executive. Her father trusts her to prepare
the most important state papers."

—Mrs. H. C. Cosgrove, of Joplin, Mo., is
said to be one of the most successful dealers in
mines and real estate in the world, although she
is a tiny woman with the quietest and most win-
ning ways. Lately Mrs. Cosgrove has organized
a mining company composed entirely of women.
It has a woman's name—the "Helen Mar Min-
ing and Investment Company." It is officered
by women, and its stock is held by women, and
one of the mines on its extensive and valuable
possession is called "The New Woman." While
this idea of a company solely composed of
women is a novelty, the successful woman miner
is an established fact in that region; one woman
receives \$600 per week in royalties from her
mines, and she superintends all prospecting
herself. —Woman's Journal.

Our League Scrap-Book.

Nature's Green Opiate.

In some parts of New Mexico there grows a grass which produces a somniferous effect on the animals that graze upon it. Horses, after eating the grass, in nearly all cases, sleep standing, while cows and sheep almost invariably lie down. It has occasionally happened that travelers have stopped to allow horses to feed in places where the grass grows pretty thickly, and the animals have had time to eat a considerable quantity before its effects manifested themselves. In such cases horses have gone to sleep on the road, and it is hard to arouse them. The effect of the grass passes off in an hour or two, and no bad results have ever been noticed on account of it. Cattle on the ranches frequently come upon patches of this grass, where they feed for perhaps half an hour, and then fall asleep for an hour or more, when they wake up and start feeding again. The program is repeated perhaps a dozen times, until thirst obliges them to go to water. Whether, like the poppy, the grass contains opium, or whether its sleep-producing property is due to some other substance, is not known. — *Pittsburg Dispatch*.

Total Depravity.

The bringing up of three mischievous boys, whose ages range from five to eleven years, is not the easiest task in the world, and good Mrs. Rogers in Buffalo recently found out one more reason to fix her in the belief that inanimate things are not the only class of objects subject to total depravity. She had placed in the attic of the house a barrel of russet apples, which were not quite ripe, and which the boys had been particularly warned not to eat. Imagine Mrs. Rogers' surprise, one rainy day, when she came up to the attic to get some clothes from a trunk, and found around her three boys suspicious-looking apple cores!

At their mother's approach two of the boys assumed an attitude of mutual devotion; but the third, a little distance off, lay on his stomach, contentedly munching an apple, and apparently paying no attention to his mother's entrance.

"Jack! Henry! Willie!" exclaimed their mother, reproachfully. "What ever are you doing? And those apples! Haven't I told you not to touch them?"

"Oh, yes, mamma," replied Jack, the eldest, as he took his arms from around his brother's neck; "but this is Scripture playing. We're acting the Garden of Eden. Willie and I are Adam and Eve, and Henry over there is the serpent trying to lead us to our downfall by showing us how good the apples are."

The mother had some difficulty in keeping her face straight, but finally she replied, as sternly as she could under the circumstances: "But you two have also been eating those apples. I see as many as ten apple cores around here."

"Oh, yeth," returned Willie, the youngest, with a lip. "We have all been taking turnth being the therpant." — *Epworth Herald*.

Paths.

The path that leads to a Loaf of Bread
Winds through the Swamp of Toil,
And the path that leads to a Suit of Clothes
Goes through the flowerless soil.
And the path that leads to a Loaf of Bread
And a Suit of Clothes is hard to tread.

And the path that leads to a House of Your Own
Climbs over the bowdlered hills;
And the path that leads to a Bank Account
Are swept by the blast that kills.
But the man who starts in the paths today
In the Lazy Hills may go astray.

In the Lazy Hills are trees to shade
By the dreamy Brooks of Sleep,
And the rollicking River of Pleasure laughs
And gambols down the steep.
But when the blasts of winter come,
The brook and the river are frozen dumb.

Then woe to those in the Lazy Hills
When the blasts of winter moan,
Who strayed from the path to a Bank Account.

And the path to a House of Their Own!
These paths are hard in the summer heat,
But in winter they lead to a snug retreat.

— S. W. Foss, in *Silver Cross*.

We May Misjudge.

I heard Robert McIntyre tell an incident as follows:—

"While traveling in the Orient, in company with several others, we drove up to a beautiful spring on the roadside. Three or four boys were standing there with gourds in hand, and they immediately began to pass water to our company; and when we all had had water, I pitched a quarter of a dollar out on the ground, and the four boys began to scramble. One of the boys, smaller than the others, was struggling with all his might to get hold of the silver, and the scramble was prolonged and fierce. Finally the small boy got hold of the quarter, and, as his companions tried to wrench it from him, I watched his face, and I called the attention of my companions to it. There was written upon it the demon of avarice and greed, such as I never saw before. I said, 'Can it be that one so young is so completely possessed of the devil of greed?' But the little fellow held on to the money."

"We drove on up into the town near by, and the face of the boy haunted me. We were sitting in front of the hotel, and I saw the same boy pass by. He had a paper sack in his hand. I said to myself, 'I will watch him; I must see

more of that boy.' I saw him go into a cottage near by. I went immediately over to the cottage, and, in answer to my knock, some one said, 'Come in!' I pushed open the door, and the little fellow was standing by the bed of his sick mother, and he was taking oranges from the sack and saying: 'Mamma, I heard you say this morning that you wanted some oranges so bad, and I went to the spring and waited there for some persons to stop and ask for water; and when we gave water to a company of gentlemen, one of them pitched a quarter on the ground. The other boys were larger than I was, but I struggled, and I got the money to buy my sick mother the oranges.' As he looked at his sick mother and ministered to her wants he had the face of an angel."

Thus we see that appearances are often deceiving. May we learn this lesson from the incident—that we should know the motive before we judge the act. — S. P. J., in *Exchange*.

Little Weights.

The superintendent of a large retail store in New York, while talking to a friend one day, said:—

"It is not always the most industrious or intelligent salesmen who succeed in our business. Sometimes a peculiarity of speech or manner will make them distasteful to customers. Note that young man who is selling towels, for example. He is too familiar. He leans over the counter, and whispers as if he were the confidential friend of every woman who buys a napkin. He means only to urge his wares, but ladies do not like it. They will not be served by him again. I shall probably be forced to discharge the poor fellow, though he means well."

A trustee of one of our colleges was asked why Professor Blank was held in comparatively light esteem as a teacher. "He is a learned man, accurate and earnest in his teaching," said the inquirer, "and an honorable gentleman. Yet inferior men are advanced in general esteem, while he remains just where he began ten years ago."

"There is but one cause for his failure," was the reply, "his untidy habits. How can it be otherwise with a man who comes on the platform with soiled linen, a greasy coat and black finger-nails? He looks like a tramp. Good and wise as he is, he does not command the respect of the students."

Dr. Weir Mitchell in a lecture to nurses said that competent, earnest women sometimes fall in the sick-room because of some peculiarity of habit which renders them unpleasant to their patients. Among these was the use of perfumes. No well-bred persons will carry about a scent which may be offensive to half the people whom they meet.

Men and women in every department of life find their usefulness impaired by some little habit often unconsciously acquired. A sensible, friendly woman finds that her companions, after a few moments' conversation with her, look bored and manage to leave her. She is wounded and perplexed. No one has told her that she has an annoying habit of talking only about herself, or of giggling at the end of each sentence, which wears the most patient listener.

A clergyman of piety and much talent was unpopular in every parish over which he had charge, because of his brusque, harsh manner of speaking.

Such little weights have burdened and hindered usefulness and success in many a human life. — *Youth's Companion*.

The Difference.

With ulster buttoned close around her girlish figure, cheeks made rosy by the cutting wind and eyes bright and resolute in spite of sharp snowflakes, the Little Teacher climbed sturdily up the long white hill. Home lay at the top. January it was. Half way through the school year! Stubbish little men had been lovingly won over, silent babies started on the path to womanhood, and still the daily battles went on. Bravely met, though not always conquered. The lesson of today's defeat meant but renewed courage and greater zeal for tomorrow.

Half way up the hill, and the hall beat remorselessly against her form now bending slightly to meet it. But home was not far. Nearing a handsome stone house, surrounded, except in front, by low bending pines, she raised her head to return a cheery nod and smile from the great plate window. The face within was framed in waves of hair and beard almost as snowy as the embroidered curtains through which it peered.

"Poor old squire, how sad for him to sit there idle, useless, waiting for life to cease!" She shuddered. "How dreary! One should be so glad when life is all before one. Sweet, glad life with its spring full of birds and song, and summer with sunshine and harvest. Oh, the joy of just living and toiling even in a storm, when one is not old! I must tell my love tonight when he comes how glad I am that we are young!"

And with these happy thoughts lighting her face, she had reached her home and turned the key admitting her to warmth and good cheer.

But what of him, that aged squire, long 'jailed by,' as we are wont to say? "Poor young thing, life and all its struggles before her. Going each day into trial and temptation. Who knows what lies before her? There will be cares and crosses to change those brown waves into silver. A few years of encountering life's duties will soften but sadden the merry eyes. God bless her! And I sit content and peaceful that my years of conflict with the world are over. Every child and grandchild started up heaven's road. No more uncertainty for me. Heaven and peace are so near. Poor young thing, my heart weeps sorely for her!"

And both were content. — JEAN S. ARKBY, in *Interior*.

Little Folks.

WHAT WILFRED WON.

Edith M. Norris.

"A HA! aha! At last here's the very thing I've been wishing for—an invitation to visit Aunt Alicia," and Wilfred waved a letter triumphantly above his head.

"If you read the letter carefully, Wilfred," said a young lady who sat by the window embroidering, "you will see that the invitation is for 'one of the children'; and, according to your own arrangement, the next invitation belongs to Lillian."

"Now that's all very well, Aunt Wilfred; but how can a fellow give up such a chance? Why, just think of the boating, and the ponies, and—oh, heaps of things!"

"I think perhaps Lily might enjoy those pleasures as fully as you would," said Aunt Wilfred, quietly.

"Oh, girls don't care much for anything but doll-dressing, anyway," answered the boy.

"Don't deceive yourself, Wilfred. Lily is extremely fond of all out-door amusements, and is very much attached, besides, to your cousins Laura and Gertrude."

"Well, I can take this turn, and she may have the two following ones," persisted the boy.

"So you said when the invitation for the Niagara trip came—and you went to Niagara while Lily stayed quietly at home; I dare say you can induce Lillian to forego even this great pleasure, but do you think it fair or honest even to suggest such a thing?"

It was not often that his Aunt Wilfred took this tone with Wilfred. She entered into all his sports and pleasures, but she was sorry to see that the over-indulgence of a fond mother was likely to lead this otherwise noble boy into paths of selfishness and self-indulgence. For Wilfred was honest and truthful and usually obedient, though full of courage and spirit.

There was silence for a few moments, and then the boy said:—

"Honest, Aunt Wilfred? Why, mamma said I might have the first choice because I am the eldest—she said so when she first opened the letter."

"That you should always be first because you are the eldest is poor logic, Wilfred," and Aunt Wilfred laughed. "Don't you think Bertie Carew would fare rather worse than he does if every one followed the same reasoning?"

Wilfred colored. Bertie was the minister's eighth and youngest son, and his seven brothers were his devoted slaves.

"My dear boy, you must not think me unkind, but I want you to grow into just such a good man as was your father. He would not have liked to see his son ungentlemanlike and selfish."

"Ungentlemanlike, Aunt Winnie?"

"Yes, my dear boy. A true gentleman is considerate of the feelings of others; he protects those weaker or younger than himself—he could not wrong them. There is a higher point of view, Wilfred, which forbids those who would be soldiers of the Cross to do to others what they would not like to suffer. Put yourself in Lillian's place, and think it over, Wilfred."

Aunt Wilfred left the room and ascended the stairs to her own room. She thought she heard a sob as she passed her small niece's door, and she rapped.

"That you, auntie?" said a doleful little voice. "Come in."

Lily, a pretty girl of eleven, was curled up on a lounge, and lifted a swollen, tear-stained face to greet Aunt Winnie.

"Why, girly, April showers in May! What can be the matter?"

"Oh! I don't know—just everything, Aunt Winnie. Mamma was going to take me with her to the lake this afternoon—there is the T cart at the door now; but Wilfred wanted to sail his boat, so he has gone; and oh, auntie! I do want to go to Aunt Alicia's, and it really is my turn."

"I know it, dear; and if Wilfred asks you to give it up, you must tell him you really want to go very much."

"Wilfred won't like it—and I should feel so selfish. I wish I could go and not have to feel so."

"But you help to make Wilfred selfish, Lily, dear, by giving up to him every time. Now dry your eyes. I am going on a jaunt, and you shall come with me. Suppose we go and get those gloves you were wishing for, and do some other shopping."

When the family met at the tea table Lily's face was a very happy one, but startlingly pale. She was an exceedingly deli-

cate child, and her long crying fit had upset her.

"What have you been doing to yourself?" asked her mother.

"Oh, I have had a lovely time! Aunt Winnie bought me some gray kid gloves to match my new frock, and a story-book, and we went to a real artist's studio and saw some pictures, and oh! I have some lovely white roses."

"None of those things would make you pale, child."

Lily did not answer, and as soon as she might, ran off to inspect her treasures.

"I hope she is not going to be ill again," said her mother, anxiously.

"She is wishing very much to go to Alicia's. She was crying bitterly when I found her; and she was disappointed about the trip to the lake. Wilfred is really too selfish," replied Wilfred.

"Boys are always like that," said his mother, placidly.

"Boys are not all like that," said Wilfred, as calmly as her not unrighteous anger would permit. "Wilfred has a fine nature, if he were only made to think."

"You may make him think all you please, Winnie. If you can make him think that Lily ought to go and he to stay, I shall be only too glad."

Wilfred was gloomy and thoughtful in his manner for the entire evening. He was having a hard struggle with that bad self which has its abode in every human breast. When he at last went to sleep he thought he had conquered; but with the morning came a letter from his cousin Peter, and the battle began all over again, which is hardly to be wondered at, as you will say when you read Peter's letter:—

DEAR WILFRED: If you come, bring your gun; there will be lots of partridge this year. The trout are fine, and our new sailboat, the "Kittiwake," is a dandy. Two of the fellows from our school live near here, and we are having a great time. The girls are hoping it is Lily who will come; but I say, come yourself and see how you like it.

When Lily appeared, still white and tired-looking, Wilfred's heart smote him, and at the same time he felt half angry.

It was Saturday, and after breakfast he sat down to study his Sunday-school lesson before going to take part in an exciting game of baseball. He turned the leaf of his paper rather listlessly; he was thinking, and the words of the Golden Rule mingled with—or rather chanted a sort of refrain not very pleasing to Wilfred—the thoughts of the "Kittiwake," the shady fishing place under the alders, Peter and the other fellows, and the popping of guns in the sweet-smelling pine woods.

The clock struck and told him the hours were passing, and he woke himself and settled anew to his work. The words of the lesson topic arrested him: "Let every one of us please his neighbor.... For even Christ pleased not Himself."

He read and reread these words—somehow they were not very pleasing to him, and the lesson seemed dull and uninteresting. Carefully he studied and looked up his references, then he read Peter's letter and sighed.

"I have got to do it," he said to himself at last. "I should really be wronging Lily. It would be as mean as— It is Lily's turn, and it would be dishonest. How I should hate Lily if she did such things to me."

Then he looked at the verse again.

"Even if it were a fair choice, I should be wrong according to this. No, I'll do the right thing, and I'll do it well while I am about it."

He ran upstairs, his eyes shining and his face flushed; already he was experiencing the happiness that comes from well-doing.

At the head of the stairs he met Lily and their aunt attired for walking.

"My, how tony you are, sis! Are you going to buy your trousseau to dazzle Laura and Gertrude?"

Lily looked up quickly:—

"Am I really to go? I thought you would want to, Wilfred." Then, a little wistfully: "Would you really not care very much if I went this time?"

"Lil, I've been an awful sneak, and you are a dear little goose. We are going to take these things in turn, fair and square, hereafter. This is your turn, and I hope you will have a high old time."

This was a long speech for Wilfred. Lily gave him a delighted hug, and called him the best brother in the world. Aunt Wilfred said nothing, but her glance, exchanged with Wilfred's, spoke volumes.

According to the story-books something delightful should have occurred to recompense Wilfred; but real life is not like that; and that Wilfred enjoyed the rather monotonous, stay-at-home summer was due to the fact that he had a mind at peace, with the consciousness that he had done as he ought. And when Lily returned, looking so fat and rosy that they hardly knew her, he felt amply repaid for his first victory over self.

Malden, Mass.

Editorial.

THE SENSE OF SIN.

WHAT a strange, subtle, inextinguishable thing it is—man's sense of sin! How keen, how just, its distinctions; how prompt and sure its judgments; how sharp and bitter its punishments! It is quick in the child before the little mind and heart have been trained to the first and simplest principles of ethics; and the gray-haired man, who has tested every experience life has to offer, perhaps in defiance of principle or virtue, cannot throw off that clinging, accusing consciousness of sin in thought or deed.

How significant is the universality and persistence of this thing we call conscience! It means that there is, somewhere in the universe, a clear note, like the tone of the key-bell in a chime, to which all must correspond; a note of Right, far-sounding, sweet, perpetual. At the heart of it all, this medley and discord and jangle of life, sounds the key-note of truth. And this truth is not a mere chance harmony of visible things, but a deep spiritual principle, underlying all, breathing out into all, unifying and pervading all. It is the mind and will and thought of God. Everything that is in accord with that personal will is right. Everything that works against it is wrong. The sin-consciousness is the consciousness of enmity with God. Its present and future and eternal punishment is that it antagonizes the universal order, and lives in its own little reckless and unordered chaos.

The whole world and the whole race are permeated with this knowledge of right and wrong. It is born in a man like a sixth and inner sense. He may fight against it; he may weave all sorts of sophistries between it and the eye of mental discernment; he may outrage and defy and deny it; but it shall hold him, relentlessly, to the never-ending end. We cannot annihilate conscience any more than we can annihilate personality. As long as the soul exists it will hear that clear, insistent tone of Right—either in condemning discord with its own will and life, or as the sweet, eternal note to which its personal life is keyed.

PLACE AND FITNESS.

ONE of the most pitiful things in the world is to see nine hundred and ninety-nine persons contriving, laboring, competing for place, and only one man in a thousand concerning himself with the vastly more important and pertinent and essential matter of fitness. As if fitness did not always and inevitably come before place, preparation before performance, equipment before assumption, merit before desert! Yet who in these days thinks first of making himself worthy, and then of the honor which his worth deserves? Who abases himself that he may be exalted? Who goes to school to humility that he may rule with honorable pride? The tendency, unfortunately, is all the other way. Men seek first the place, under the reckless and vain delusion that fitness will follow as a kind of miraculous and spontaneous result of presumption! A young man leaves school, or breaks off his technical education, dazzled by the offer of a position which seems as high as he had ever dared to aspire. He gets the place, but seldom keeps it, and still more seldom rises above it—because he has not been content to wait and fit himself for the demands and responsibilities of his profession. Very soon those who have equipped themselves more thoroughly than he will overtake and pass him. It is like running a long race over rough roads. The rider who stops to have his horse thoroughly shod will win over him who pushes frantically ahead with a loose shoe, to gain time.

If there is any lesson of more importance than another to the young man and woman of this hasty and wasteful age, it is the lesson of the true relation of place and fitness. Everywhere and in all things consider first personal worth. Whether in religion, in business, in education, in professional life, or in social life, seek first the solid, genuine, noble qualities which entitle one to respect and honor. Never mind the emolument or the place. Do not think about them; certainly do not give them preference in your thought. These things will surely follow if you deserve them. And if you aspire to and snatch at them without desert, they will just as surely escape and defy you. Aim first to be fit for the honors and responsibilities of life. Then, if you are truly worthy, you will not need to sigh and struggle and

madly grasp for these things. They will come to you as easily and naturally as beauty and fragrance come to the flower in its unfolding. The truly great men and women of the world are they who have toiled humbly and patiently, waited without repining, hoped without ceasing, striving always, not to grasp, but to gain, the prizes and honors of life. And their reward has come, when it came, with all the richness and stability of the good which falls to the lot of true desert.

MORE ABOUT THE TIME LIMIT.

THAT Methodism should be successful in the cities as well as in the country places, is a matter of very considerable interest. How to make it so, without sacrificing too much of what is essential to her general mission, is the problem confronting the church today. If the itinerancy has become an obstruction, and such an obstruction that success cannot be achieved without abandoning it, then it becomes duty to look upon it as having outlived its usefulness, and to lay it aside, however reluctantly, as an obsolete thing. If it be found that the obstruction is in the time limit, and not in the annual appointment of the pastors, then the question must be considered (as it is now being considered), whether that feature may not be eliminated and the itinerancy itself be preserved. This is the assumption of those who are agitating for the removal of the time limit. After according to them all honesty of conviction, we must nevertheless believe them in error, and hold that the objections they make to the time limit apply with full force to the itinerancy itself, and especially to the feature they propose to continue—the annual appointment by the Bishops.

The contention is that Methodism loses its share of influence in local and public affairs outside of the church by reason of the shortness and uncertainty of its pastorates. We are told that the leading Methodist pulpits in the cities are usually filled by strangers or new-comers in the place, who are unable to obtain recognition or to become identified with educational and reformatory movements because of the shortness of their stay and of the uncertainty of their tenure to their positions. It is needless to contend that there is not some force in this. No doubt there are cases where something of this character is seen and felt. What we now insist upon is, that whatever force there is in this alleged fact lies against the itinerancy as a system, and not merely against the time limit. It lies against short and uncertain pastorates; and these will inevitably characterize any system of itinerancy ever devised, and especially one in which appointments are made annually and by an authority outside of the local church. In such a system appointments may be renewed or repeated indefinitely, but the element of uncertainty, which is the real weakness in the case, will not only not be removed, but it will be enhanced. If there be an itinerancy, there must be changes and continual liability to change; for one change forces others; and the conditions necessitating changes are not restricted to a single church, and may not have any existence or cause in the church the most seriously affected. Appointments are never made singly. The removal of one pastor may necessitate the removal of half a dozen or a dozen others. There are communities of churches, and what affects one affects all. The removal of the time limit will not remove the uncertainty nor lessen the liability to frequent changes. An itinerancy without this liability is inconceivable; and if this liability is a weakness, it is certainly increased rather than diminished whenever the maximum period of a pastorate is left to the contingencies affecting the appointing power in any Conference.

An objection has been made to the time limit on the ground that it affects injuriously the system of transferring preachers from one Conference to another. Some have gone so far as to claim that it turns this system into a curse. There is gross sophistry in this. The transfer of preachers is an adjunct of the appointing power, and necessary to its proper exercise; but it is so related to the whole scheme, and in practice is so purely a matter of personal concern, that it cannot be properly called a system, nor be regarded as having any specific relation to the time limit. It pertains to the appointing power, with or without the time limit. There is always existing the possibility that this power may be unwisely exercised, as infallibility in episcopal administration is not to be expected; but it is well known that the most serious

mistakes that have ever occurred in our history in the matter of transfers, have occurred in response to the clamor of the churches which have looked beyond their Conferences and demanded the importation of men upon imperfect knowledge, which clamor sometimes induces Bishops to waive their own better judgment in the interests of peace.

The time limit sometimes gives churches knowledge of the certainty of change, so that they can look abroad and negotiate for transfers if they wish; but it does not compel this course. It sometimes, also, induces churches to keep their imported pastors to the full period allowed by the limit (when in the absence of the limit they would ask a change in a shorter space), thus contributing to the lengthened pastorate and to the diminishment of the uncertainty of its tenure. Some who are anxious to have the limit removed have been beneficiaries of the result just indicated. Then, before conceding that the abuses of the transfer power have arisen from the time limit, or form an argument against that limit, it must be shown that they result necessarily from the limit, and that its removal will cause them to cease, and also secure a better condition of things with reference to filling the most important pulpits of the church.

Unless we mistake the drift of thought with the agitators of this question, their contention is that only the permanent pastorate can meet the wants of the important city charges, and that, this being secured, there will be less occasion for transfers than now. If this is the thought, why not say so, and speak out boldly against the whole itinerancy as a system? If it be true that Methodist ministers cannot remain in a city long enough to become identified with local interests and reformatory movements; if they are necessarily behind in all such things, and their power never felt, owing to the uncertainty of their stay—why, this is a serious matter! The church ought to know it; and if the settled pastorate is the remedy, the itinerancy should be abandoned, time limit and all. No one claims that all the advantages are on the side of the itinerancy. But it is fair to look at the advantages of both systems, and the disadvantages, too, while the comparison is being made. The sophistry with which some of our friends impose upon themselves is in two assumptions—that the disadvantages they lament in the itinerancy are in the time limit, and that it is possible to secure to Methodism all the advantages of the permanent pastorate without abandoning the itinerancy. If a scheme could be devised which would combine all the advantages of permanency in the pastorate with those of the itinerancy, and avoid the disadvantages of both, no one would object, but all would hail the inventor as a benefactor. But those who innocently imagine that such glorious results will follow the removal of the time limit, are to be commended much more for their simplicity than for their sagacity.

Thus far in the discussion, no one, to our knowledge, has lifted a voice against the itinerancy as a system. All who favor the removal of the time limit disclaim opposition to the itinerancy and avow the highest admiration for it. Their position is well expressed in the words of a recent writer on that side, who says: "I should oppose any movement to do away with the itinerancy, or to take from the Bishop the prerogative of appointing or removing pastors. The only change sought is the removal of the limit, so that it may be lawful for the Bishop to reappoint a pastor to the same charge from year to year indefinitely." This is an innocent putting of the case. It assumes the vital point that the right of the Bishop to appoint and remove pastors constitutes the itinerancy. The fact is that in an itinerancy there must be removals, and all who are in it must remove, unless temporarily excepted for lawful or official reasons, as with persons on detached service in educational or publishing work; and the question is reduced to the single point as to whether the requirement that all pastors shall remove shall be a matter of law, or be determined by the will of the Bishop. If some may not move, the system that allows them to stay permanently is not an itinerancy, although it may be a mongrel scheme with itinerant features in it. All churches have a way of removing pastors for cause, and pastors remove in all churches, but all are not systems of itinerancy. If in the same Conference some are forced to move by arbitrary authority, and others are permitted to stay indefinitely, the permanent pastors form a favored guild, and the itinerants become "floaters." The right of the Bishop to change the permanent is a right not to be used, and every

man in the favored class will know it. He is "settled," and can stay till his "board" sees fit to discharge him, as it discharges the janitor for cause. He is the employee of his board, and knows his master! The board can hold its man till he is "developed." It allows him to plan for great things, for years and years of continuance, to lay deep and broad foundations! Such is the fancy picture which glimmers beautifully before vivid imaginations; but who that knows Methodist preachers, and knows their motives and their sense of justice and right, and knows the manliness that is in them, does not know that such a scheme would be repugnant to them and utterly impracticable?

Conditions have changed since Methodism began her marvelous career, and Methodism has changed also. She has widened her horizon and broadened her spirit and aims; she has adjusted her machinery and methods to the demands of the times, and waits with open arms to welcome real improvements. With her evangelism she encounters ignorance and vice in country places and in the cities, and with the best culture she encounters culture wherever found, allowing none to excel her in the excellence of her ministry, and wins her way to the hearts of the people everywhere, falling only when she yields to noisy clamor for modifications of method or spirit. Her weakness in great cities is more in appearance than in fact. Instead of centralizing in great churches, to give one man in a thousand a great chance and a great name, she seeks the people where they live, and builds many churches of modest mien, rather than a few for the wealthy and inert. Nevertheless, she needs all the improvements available. Progressive Methodists cannot object to changes for the better. But she cannot abandon the old till proof is positive that the new is better. It is certain that the removal of the time limit will bring new hazards. It will develop caste in the ministry. It will weaken the connectional spirit, and abnormally increase the power of local boards. It will increase the uncertainty of the pastor's tenure; increase the friction in cases of necessary removals; increase the burdens of the Bishops; increase the power of factions; in a word, it will increase every element of weakness known to exist in the itinerant system, while for all these evils it will bring no compensation in added elements of strength, except what is found in the gratification of the favored classes.

Children of the State.

IN our good old Commonwealth of Massachusetts there are in round numbers 2,600 children under the special care of the State. They are either without parents, or the parents have ceased for some cause to perform the duty of guardianship. To meet this deficiency in the social order, the State is obliged to step in and assume the responsibility for protection, support and education. Of this large number of children, some 1,600, mostly of the indigent and neglected classes, are in charge of the State Board of Lunacy and Charity, while the other 900 are in the care of the trustees of the Lyman and Industrial Schools. The 900 are such children as require reformatory treatment, while the 1,600 are practically placed in private families. Meantime the duties of the State Board of Lunacy and Charity are so numerous that they are unable, it is claimed, to exercise due supervision over the 1,600. To secure such fuller supervision a bill was brought before the Legislature last winter to create a Children's Bureau to take special charge of those children which require no reformatory treatment or attendance at court. Over this Bureau the State Board of Lunacy and Charity would have simply the right of inspection and supervision; the duties of control would inhere in the Bureau. The arguments in favor of the new measure, which is to be called up again next winter, were brought out in the hearings before the legislative committee last year. "The Proposed Children's Bureau," including the argument of Hon. George B. Hale and other statements, is issued in pamphlet form by Geo. H. Ellis, 141 Franklin St., Boston. All interested in this phase of our charities will do well to read the document.

Christian Fellowship Indeed.

THOSE who witnessed that impressive expression of Christian fellowship between Bishop Foster and Bishop Fitzgerald, of the Methodist Episcopal Church, South, at Cottage City, will never forget it. At the close of a sermon, Bishop Foster, who sat upon the platform, introduced Bishop Fitzgerald to the audience with such words of affectionate appreciation as only our venerated Bishop can utter. Bishop Fitzgerald responded with much feeling and frankness, saying, among many other fitting words, that he spelled Federation, Fraternity and Forgiveness with a large F, and that he bespoke the most Christian relation and co-operation between the two Methodisms. When Bishop Fitzgerald had concluded his address, so full

of sincere expressions of fraternity and affection, Bishop Foster approached and literally embraced him, and the Southern Bishop instantly reciprocating, the two were locked together for some moments in each other's arms. The congregation immediately caught the infection and wept and shouted for joy as they saw that prophetic object-lesson in the melting together in love of those eminent representatives of sister churches. Thus it is and thus it will be when the heart of the two churches is given the right of way. Prejudices, even the most bitter, must melt away in the warmth of fraternal love. Rev. S. O. Benton, presiding elder in charge of the services, said very happily that our church spelled Fitzgerald, also, with a large F.

A Southern Bishop.

BISHOP O. P. FITZGERALD, of the Methodist Episcopal Church, South, occupied the pulpit of the Tremont St. Church on Sunday morning last, preaching to a good summer congregation. We felt anew the inspiration of the calling of the preacher, and thought once more how mistaken the idea is that the ministerial profession is like any other profession, being no more sacred, no more divine, no more closely related to God. In the earlier history of Methodism we used to think that every minister of the Gospel ought to be called of God to the work and sent out by Him with the great commission, written not on parchment, but on the heart. Have we outgrown this old-fashioned belief?

A gentleman who was in Constantinople during the Russo-Turkish war writes that after the Turks had successfully resisted the fierce assaults of the Russians on the impregnable redoubts of Plevna, the Turkish capital was brilliantly illuminated. Between the minarets of the beautiful mosque of Suleiman the Magnificent, lights were arranged which formed in glowing Arabic letters the talismanic words, "Mahomet Sent of God." As the city was enveloped in mist which sifted in from the Bosphorus, the lights gleaming above it seemed to be hung on the golden minarets of heaven and written across the soft, pink-tinted sky. This is a vivid figurative illustration of the consciousness which ought to be in the church concerning the relations between the ministry and Him who commissions it. And a preacher is a preacher who can make an auditor think this. He need not necessarily be a logician, a rhetorician, or an orator; only he possesses that quality which reaches men. In that simple sermon of our Lord as recorded in the tenth chapter of the Gospel of John, that quality is most marked. First a shepherd, then a good shepherd, and lastly the shepherd's sacrifice of his life for his sheep, with minor chords of love.

But, after all, we did not hear Bishop Fitzgerald at his best. He is away on a brief vacation seeking rest and recuperation; his low physical condition was manifest in his voice. Only now and then we caught a tone which suggested its usual strong timbre. But he is far from the condition of the orchard, which he said he saw recently at Newport, past the bearing age and sapped of its vitality. We could see behind the leaves of his sermon, to carry the figure, the rich and luscious fruit hidden, when the summer of health shall come again.

In person he is typically American, being tall and straight as a Southern pine, rather slender in figure, and quick and sharp in his mental processes. His face is thin, his head intellectual. His gray beard and iron-gray hair soften the glint of his blue eyes. His pulpit manner is easy; but ordinarily, he should judge, more vigorous than that of last Sabbath morning. He was evidently restraining himself in this respect.

His style is clear and clean, with enough of depth in his thought and reason in his manner to make the sermon interesting. His humor superabounds. Flashes of it were often manifest, very titillating in their tendency. When he spoke of the South and referred to the vast number of patriots who stood ready to be enrolled in the service of the government and draw their salaries with patriotic punctuality, he gibed excellently the politicians of the North and South; and it did not take such an eye as Mark Twain had for the humorous to see the long line of patriots fling up to the pay offices of Uncle Sam, with mock solemnity.

Bishop Fitzgerald illustrates the patent fact that Christianity tends to make man optimistic, and that this very optimism is one of the strong forces moving the world forward to better days. Indeed, the Bishop thinks the dawning years of the next century will witness wonderful things in the way of religious revival. This mark of his preaching was so prominent that it called to mind the fact that today it is the elder and wiser preachers, and not the young and immature, who are optimistic; and this makes another fact very strange — that churches of all denominations clamor for young men, and complain if the older preachers are in their pulpits. But the church will wake up ere long to its serious mistake.

The general subject of his sermon was Christianity, and that wing of it known as Methodism. His treatment of the theme was broad, candid and strong. A full abstract of his sermon will be found on the 16th page.

The General Committee of Church Extension will meet in First Church, Chicago, Thursday, Nov. 7, at 10 A. M., and continue in session the remainder of the week. A program for anniversary exercises will be arranged by a committee at Chicago. The Sabbath following will be devoted to Church Extension in the Chicago churches.

Personals.

— Dr. Fisher, of the *Pacific Christian Advocate*, is in Alaska.

— Moody is to hold evangelistic services in Atlanta in November.

— Dr. Long, of Constantinople, is engaged in the publication of a new edition of the Bulgarian Bible.

— Dr. G. R. Crooks, of Drew Theological Seminary, who has been abroad for some time, will return in September.

— Mrs. Ida McCoy has been compelled by failing health to resign the superintendency of the Deaconess Home at Cleveland, Ohio.

— Rev. J. C. Davison, of the Japan Conference, has just brought out the second edition of the "Methodist Hymnal" in the Japanese tongue.

— One of the exhibits in the Negro building at the Atlanta Exposition will be a bust of Charles Sumner, made by the colored woman sculptor, Elmondra Lewis.

— Rev. Dr. Julius Soper, who has been in Japan twenty years, has arrived in this country. He is the alternate clerical delegate elected by the Japan Conference to the General Conference.

— We regret to have missed the privilege of meeting our esteemed confrère, Rev. Dr. J. E. C. Sawyer, of the Northern, and Rev. Dr. S. F. Upham, who called during our absence last week.

— Bishop Mallaleu preached Aug. 10 and 11 at the Moundsville camp-meeting at Moundsville, W. Va.; Aug. 15 at the Lancaster, O., camp-meeting; and Aug. 25 at the Ocean Grove, N. J., camp-meeting.

— Rev. Dr. R. J. Cooke, of U.S. Grant University, has been invited by our New York Book Concern to prepare a volume on "The Historic Episcopate" — a distinguished and highly-deserved compliment.

— Rev. W. H. Milburn, D. D. ("the blind man eloquent"), chaplain to the Congress of the United States, occupied the pulpit of Harcourt Chapel, Canonbury, London, for six Sundays, during the pastor's vacation.

— Rev. Hugh Johnston, D. D., of the Metropolitan Church, our Washington correspondent, is now in England. It is his intention to spend a considerable time in the British Museum, where he will study Assyriology.

— Dr. Theodore Cuyler thinks that of living preachers Dr. Alexander MacLaren is easily the greatest; and it should be noted that he is distinctly an exegetical preacher, always opening up his sermons naturally from the Scriptures.

— Miss Florence Kelsey, daughter of H. L. Kelsey, of Worcester, and niece of Prof. Henry Lummis, sailed from San Francisco, Saturday, Aug. 24, for Honolulu, Sandwich Islands, to fill the chair of Greek in the college at that place.

— Prof. E. A. Robertson, of Indiana, has been appointed president of George R. Smith College, Sedalia, Mo., to succeed Rev. Dr. P. A. Cool, who recently retired from the presidency to accept the pastorate of the First Church of that place.

— Miss Russell, who for some time past has been preceptress and teacher of French and German in Napa College of the University of the Pacific, will soon sail for Tokyo, Japan, to take work under the Woman's Foreign Missionary Society.

— Governor Atkinson, of Georgia, after recovering from an illness, gave thanks to God for his restoration, and declared his gratitude for the prayerful interest in him shown by many of his people. This, through the public press, from the executive office.

— Miss Jennie M. Dart, M. D., of Kansas City, Kan., has been accepted as a medical missionary by the Woman's Foreign Missionary Society, and has been appointed to Bareilly, in North-west India. She will soon be sent out by the Northwestern Branch.

— Mr. and Mrs. S. Hawes Norton announce the marriage of their daughter, Florence Hayward, to Rev. W. Lenor Hood, on Tuesday, Sept. 3, in Trinity Methodist Episcopal Church, Cottage City, Mass. Mr. Hood is pastor of the Methodist Episcopal Church at Putnam, Conn.

— The late Lyttleton F. Morgan, D. D., bequeathed to the Woman's College, Baltimore, about \$60,000 to endow, in memory of his wife, who died in June, 1887, the Susan Rigby Morgan chair of Bible Study. This is probably the first endowment of this subject in any of the colleges of the country.

— Rev. A. W. Newlin, who but a few months ago entered with much promise upon his work as president of our Theological Seminary at Puebla, Mex., having been appointed to that position while serving as pastor of Belmont Ave. Church, Youngstown, Ohio, died in Mexico City, Aug. 15, aged 39 years. His body has been sent to his old home at Meadville, Pa., for interment.

— The bronze tablet in memory of Charles Loring Brace, founder of the Children's Aid Society, is finished, and will soon be put in position on the corner pier of the second story of the Newsboys' Home, at New Chambers and Duane Streets, New York city. This Home was established through Mr. Brace's efforts. The tablet is the largest ornamental bronze casting ever made in America. It is a solid piece of bronze ten feet six inches high and one foot thick, and almost three thousand pounds of metal were used in the casting.

— Miss Willard and Miss Anna Gordon will sail from Southampton, Sept. 21, on the steamer "New York."

— Miss Elizabeth Upham Yates has returned from her European trip, and is visiting her father at Round Pond, Maine, before beginning her fall engagements.

— Mrs. Katharine Lente Stevenson, corresponding secretary of the National W. C. T. U., is bereaved in the death of her father, who passed away in Nova Scotia, Aug. 17.

— Prof. Solon I. Bailey, of the Harvard Observatory at Arequipa, Peru, left for the United States, Aug. 20. He comes on business connected with the Observatory, and hopes to take the large Bruce telescope back with him about Dec. 1.

— Through the efforts of Mrs. Barclay, of Detroit, a Presbyterian lady, a fine life-sized oil portrait of Bishop Bowman was presented to the Bay View, Mich., Camp-meeting Association on the closing day of the assembly, with appropriate exercises.

— General Booth has left London for his tour round the world, and he will not return until the beginning of March, 1896. He has not been in the strongest of health recently, but his spirits as he said good-bye seemed to be as buoyant as ever.

— William B. Eaton, son of Rev. G. F. Eaton, D. D., graduate of Wesleyan University and post-graduate of Haverford College, Philadelphia, has just completed, with honors, a four-years' medical course in Berlin, Germany. He will return to this country in a few weeks.

— The *Lewiston Journal* has the following highly complimentary notice of a Bath preacher at the Poland camp-meeting: "In the afternoon Rev. S. T. Westhafer, of Bath, preached. It is sufficient for me here to say that it was one of the most eloquent and powerful sermons ever preached upon the grounds."

— The many appreciative readers of the *Literary World* will be gratified at the announcement that Rev. Edward Abbott, D. D., rector of St. James Protestant Episcopal Church, Cambridge, resumes his old position as editor of that excellent literary journal. Dr. Abbott was editor for twelve years previous to 1889.

— We had a very pleasant call last week from Rev. Dr. Wm. McDonald, who, we are glad to report, is improving in health. He has moved from Waltham to 25 Campbell Park, West Somerville, having as near neighbors his long-time friends, Rev. Drs. Mark Trafton, W. H. Hatch, and W. R. Clark, of North Cambridge.

— The *Christian* (London) says in its last issue: "Professor Henry Drummond, many will regret to hear, is still lying in a serious condition. He has for some time been ill, and his friends all over the world have anxiously been hoping for better news. He has the most constant and assiduous attention from more than one physician, and everything that can mitigate his suffering is being done."

— Rev. W. R. Davenport, of Barre, informs us that "Rev. Austin Scribner, who for several years has been afflicted with creeping palsy, and has been entirely helpless so far as doing any work of any kind was concerned, quietly passed away, Aug. 18, at his home at Lyndon Centre. For many years he was one of the faithful and highly-esteemed ministers of the Conference, and many will rise up in the future to call him blessed. The funeral services were held at the residence on the Saturday following his decease." Mr. Scribner was one of the first Methodist ministers with whom the editor became acquainted. He was a noble man, absolutely sincere and faithful, and was efficient in the days of his physical vigor. We have heard him preach with great impressiveness and power. From our first charge in Hyde Park we went together (he from Hardwick) upon a memorable visit to Round Lake, there to see and hear for the first time Bishop Foster, Dr. J. P. Newman, and Revivalist Hillman of Troy. Many ministers who have made a much larger name for themselves here, will be glad, we think, to exchange their record in the "book of remembrance" with that of the modest but always loyal Austin Scribner.

Brieflets.

Action was taken by the late British Wesleyan Conference in regard to the next Methodist Ecumenical Conference, which it is expected will meet in Wesley's Chapel, London, in 1901.

The auxiliaries of the W. F. M. S. will be glad to learn that Miss Atkinson has so far recovered her health as to be able to speak for the fall anniversaries. Miss Atkinson has given years of faithful service in Japan. She is one of our most acceptable speakers. For dates and terms apply to Miss Anna P. Atkinson, Warren, R. I., or to Miss M. A. Nichols, 36 Bromfield St., Boston.

The statement going the rounds of the religious press to the effect that the editorial departments of the *Standard* of this city are in the hands of "trained Methodist writers" presumes a measure of responsibility for our church and ministry for the management of this new daily and for the opinions expressed and magnified therein that is altogether misplaced. Two Methodist ministers are connected with the editorial and reportorial departments of the paper, but are not responsible for its management or its policy. This statement is made solely in the interest of truth, to correct a general misapprehension and to put our church and ministry right with the general public.

At the anniversary of the W. F. M. S. at Laurel Park during camp-meeting week, Dr. Thorndike very kindly extended the noon hour, giving ample time for the speaker and the collection — a courtesy which was very much appreciated by the friends of the Society. In the cash collection \$65 was given, and that sum was more than doubled in pledges made. Mrs. J. H. Griffin, the new district secretary, won the hearts of all with a few earnest, eloquent words.

Sterling Camp-ground is the only one in New England, so far as we know, upon which the Epworth Leagues have erected a chapel and furnished it. It is a spacious and comely structure, seated with chairs, costing in all some over \$900, and is fully paid for. As the religious meetings for the season are largely held in this building, the Epworth League is peculiarly linked with the spiritual work upon the ground, and happily magnified thereby.

A resident of Nashville, Tenn., sends us the mortality report for that city for the month of July, with this expressive statement: "The sender of this lived in a country neighborhood eight miles from Nashville from 1857 until 1893. In the five years we buried of the Negroes of the neighborhood — didn't lynch one of them — 37, of whites 4. The white population was perhaps twice that of the Negroes. If this is an index to the proportionate mortality in the Southern States generally, the Negro problem is in process of solution." From the mortality report referred to, we take a single paragraph: "Dr. N. G. Tucker, city health officer, has made out his report for July. The mortality for the month was: White, 82, colored 69; total, 151. The rate for the white population for said month was 18.36 per thousand per annum; for the colored 23.61, and for the whole, 20.96. Deaths under 5 years of age: White, 23; colored, 32; total, 55."

General J. Watts de Peyster, of Tivoli, New York, has made it possible for the trustees to erect at once a second building of the American University — the College of Languages. On June 11 he made a large and important gift to the institution through Bishop John F. Hurst and Rev. Arthur M. Griffin, of Tivoli. On Aug. 20, Bishop Hurst, chancellor, and Mr. John E. Andrus, president of the board of trustees, formally accepted it on behalf of the University. The new building will be called "The J. Watts de Peyster College of Languages." It will stand near by, and be a companion piece of the College of History, for which a subscription of \$150,000 was completed last May. The plans for this latter building were received on Aug. 20 from six different architects. Arrangements will be made at once for the erection of the De Peyster College of Languages, and the cornerstones of the two buildings — History and Languages — will be laid at the same time. Excavations will begin in November. A bronze statue of heroic size, now being made in Paris, was also accepted from the General, and will stand in front of the College of Languages.

We allow a most worthy minister to express his own protest, in the publication of this letter of Rev. J. H. Reed, of the Texas Conference, pastor of Mt. Zion Church, Paris, Texas. He writes: —

"Your editorial paragraph on the race issue among the 'whites' bristles with truth. It seems that this mania for discrimination against our people is becoming universal. I can assure, to some extent, such practices upon Southern soil, for such is the product of cruel forces for two centuries; but when we hear of such things in Massachusetts, the hot-bed of abolitionism, it is enough to cause us to hide our faces in shame. New forces are now dominant throughout the nation, and it seems that the Negro must stand alone, or fall. The Chastanooga episode, that has dragged itself through the public press for weeks, is a stigma upon Christian civilization."

The editor finds some strong convictions of his own, recently expressed, confirmed in the *Christian Commonwealth* of London, in editorial comment upon a sermon recently delivered in City Temple, London, by Rev. Alfred Norris, of Brighton, upon the subject of prayer. The *Commonwealth* says: —

"The Brighton preacher lamented that so many literary people have lost the faith, and have even to tell their children that they are not very sure about God Himself — a melancholy confession. This decline of faith Mr. Norris attributed to the neglect of the habit of prayer. He knew there were hundreds and thousands of theoretical objections to prayer, but found a permanent, solid, satisfying reason for prayer in the relations between God and man. On the one side is the Father, on the other the creature, and it was as natural and fitting for a man to pray to the Almighty as for a child to make its wants known to its earthly parents. Any man who did not pray went against his better nature, did defiance to his own constitution."

From a reliable classification of statistics recently made by *The Voice* of New York we learn that in the West the saloon is very strongly entrenched. In Mississippi the population per church is 255, and per saloon, 2,463. No other State shows so small a number of saloons to population, even Maine being credited with one saloon to every 554 of its people. Nevada makes the worst showing so far as saloons go, there being one of these snare for every 84 of the population. In Arizona the proportion is one for every 80, in California one for every 86, while New York comes next with one saloon for every 125 of its population. There are in New York State seven saloons for every two churches. In the whole United States there are one church for every 425 of the population, and one saloon for every 578. Seven Southern States are strongest in churches, and in these there are less saloons in proportion to population than in the other States.

The Sunday School.

THIRD QUARTER. LESSON X.

Sunday, September 8.

Joshua 14: 5-14.

Rev. W. O. Holway, U. S. M.

CALEB'S REWARD.

I. Preliminary.

1. Golden Text: He wholly followed the Lord God of Israel. — Josh. 14: 14.
2. Date: B. C. 1446 or 1444.
3. Place: The camp at Gilgal.
4. Connection: The defeat at Ai; the stoning of Achan; the capture of Ai by stratagem, and its destruction; the blessing and curse on Shal and Gerizim; the trial of the Gibeonites; the battle of Beth-Horon, "one of the most important in the history of the world; the conquest of the north; the conquest of the south; the division of the land.
5. Home Readings: Monday — Josh. 14: 5-14. Tuesday — Deut. 1: 29-35. Wednesday — Prov. 3: 1-10. Thursday — Psalm 113. Friday — Psalm 27: 1-11. Saturday — Psalm 27: 49. Sunday — Mark 10: 32-31.

II. Introductory.

Seven years had been spent in effecting the conquest of the land. The princes had now assembled at Gilgal to divide it among the tribes. Before the lot was cast, however, the veteran Caleb, who represented the tribe of Judah in this committee on partitioning out the conquered territory, attended by the elders of that tribe, approached Joshua, and made a formal demand for Hebron, as a special inheritance promised to him by Moses as a reward for his fidelity. The stout old warrior reminded Joshua that, forty years before, when the ten spies that they craven report "made the heart of the people melt," he had "wholly followed" the Lord his God. He was eighty-five years old now, but, thanks to God's blessing, was as strong as when he first set foot upon the soil of Canaan, and as able to lead his tribe to war now as then. He claimed, therefore, no easy lot, no quiet resting place. He picked out the hardest field. Nothing but the stronghold of the Anakim, none but the formidable giants themselves, would suit his temper. He would drive them out by God's help; he had been kept alive for that very purpose, he felt. And Joshua "blessed him," and gave him what he desired. Hebron was awarded to him as his special inheritance, and the country round about to the tribe of Judah.

III. Expository.

5. They divided the land. — The words are used anticipatively. They entered upon the preliminary work of dividing it, consulting how it should be done. The actual division was made later on and consumed considerable time. For the boundaries and allotment of the land, see Numbers 34, Josh. 13-23. Eleazar, Joshua and ten princes of the nine and a half tribes had charge of the matter.

The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to remove every ground of discontent and complaint, but also in order that each tribe might cheerfully and thankfully accept the share awarded to it, as the inheritance intended for it by God. "For the casting of lots is not regulated either by the caprice, opinion, or authority of men" (Calvin) (Cambridge Bible).

6. Then the children of Judah came (R. V., "drew nigh") unto Joshua. — The "then" refers to time, viz., while the tribes were in Gilgal, where the first steps were taken in dividing the land, which was finished at Shiloh (18: 1). Caleb was selected (Num. 34: 19) to represent the tribe of Judah in the committee of allotment. The chiefs of his tribe attended him in this audience with Joshua in which he made formal claim for Hebron, in accordance with an old promise made to him away back in Kadesh-Barnes. Caleb the son of Jephunneh — of whom we have had frequent notice in previous lessons, one of the twelve spies who were sent out, and one of the two who brought back a good report of the land and maintained the possibility of its conquest. The Kenazite (R. V., "the Kenazite"). — "His younger brother, Othniel, afterwards the first Judge, is also called 'the son of Kenaz' (Josh 15: 27). Hence (a) some have thought he was a foreigner by birth, descended from the Edomite tribe spoken of in Gen. 15: 19, a procreant who had been incorporated into the tribe of Judah (compare Gen. 36: 15, 42); (b) others hold that even if Jephunneh was, on the father's side, descended from this people, on the mother's side he came from Judah, and that this Kenaz probably belonged to the posterity of Judah, of whom nothing further is known" (Cambridge Bible). Thou knowest. — Yes, Joshua knew it well. They had been associated more or less from the first. Two such noble spirits would naturally be intimate. Both were conspicuous for "following the Lord wholly." Joshua remembered perfectly the promise made to Caleb (Num. 14: 24; Deut. 1: 36).

7. Forty years old was I — in the prime of manhood then; in unwearied vigor now; old in years only. I brought him word again as it was in mine heart. — I gave him my opinion about the land courageously, "unclouded by cowardice or faithlessness to Jehovah, or com-

pliance with the people." Says Bush: "It has been remarked in this connection that Caleb's name signifies 'according to the heart.'"

The other spies spoke no less, we may suppose, from their hearts than he did from his. But their hearts were not right with God — they were filled with fear and unbelief. . . . A good understanding have all they that seek God (Kittell).

8. My brethren — the other spies; "brethren," though they had acted so ill a part. Made the heart . . . melt — with fear; not as we use the expression now, with compassion. I wholly followed the Lord — literally, "I fulfilled after the Lord;" rendering a full trust and complete obedience. There is no boasting in this language. Caleb is simply quoting Jehovah's own words of commendation (Num. 14: 24; Deut. 1: 36). "It is not pride, but simply a tribute of due acknowledgment, to declare what a gracious God has done for us and by us" (Bush).

9. Moses swore on that day — voicing God's own oath. There is no record of any promise of a special inheritance to Caleb, only that he should enter the promised land, and that there should be given to him "the land that he hath trodden upon." But this promise was made to him when he took such a stout stand with reference to the Anakim who dwell in Hebron, and it is highly probable that that particular district was then allotted to him, though no record was made at the time.

10. The Lord hath kept me alive — not simply his firm constitution and buoyancy of spirit, but "the Lord." A whole generation had fallen at his side, his years had multiplied, but the Lord had kept him alive. Forty and five years. — Seven years had therefore passed since the crossing of the Jordan, for thirty-eight of these forty-five years had been spent in the wilderness. These seven years had been devoted to the conquest of the land. I am . . . fourscore and five years old — "Hebrew, 'a son of fourscore and five years.' Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty had died in the wilderness. 'It was fit, therefore, that this phoenix of his age should have some particular marks of honor put upon him in the dividing of the land' (Henry)" (Bush).

11. As strong . . . as in the day that Moses sent me. — At an age when most men sink beneath the weight of infirmities, he is as ready to encounter the most formidable foes as he had been when his hair was unshorn. "He had kept the ten commandments which his own ears had heard from Jehovah's voice so well that they had become permanent youth in his blood and bones" (D. Steele). He mentions this, both to give glory to God, who was the strength as well as length of his days, and also to intimate to Joshua that it would not be throwing away a portion upon a weak old man who was unequal to the task of either taking or retaining it" (Bush). Both to go out and to come in — either to be taken specifically, to go out to battle and come back with spoils, or generally, to perform whatever duties may devolve upon me. "So this boasted youthfulness was neither an affectation nor a sentiment" (J. Parker).

12. Give me this mountain — the mountainous district around Hebron, the highest point in southern Palestine, higher even than Jerusalem. It was a beautiful spot in those days, but Caleb did not choose it for its beauty primarily. Hebron was the home of the Anakim. Its conquest meant difficulty, and its defence after conquest would require alertness and courage. The Anakim had been driven out by Joshua, but had apparently returned and repossessed themselves of their ancient fortress. Caleb longed to plant his standard in the stronghold which the majority of the spies had declared to be impregnable. The exploits of this stout old warrior are told in the next chapter. If so be that the Lord will be with me (R. V., "It may be that the Lord will be with me"). — His courage was not senile boasting; it was that sterling quality which springs from faith.

13, 14. Joshua blessed him — "bade him God-speed in his warfare, and invoked the help of Jehovah to attend him" (D. Steele). Gave . . . Hebron — a formal confirmation of the original gift. His part was, therefore, withdrawn from the lot (see verse 2). Because he wholly followed the Lord. — How the sacred writer loves to dwell upon the phrase!

Looking at Caleb's history in another light, we may say that the length of his life, his reward in the gift to him of Hebron, and his good name which has been handed down from generation to generation, were all the result of one day's faithfulness. Had he joined the faithless spies — nay, had he held his peace and said nothing — he would have died in the wilderness, have never possessed a foot of Canaan, have been as little to us as Shamun, or Igal, or Palti, his comrades in the searching of the land (see Num. 13). In like manner, when a sudden temptation comes upon us — say to fall in with other men's deprecatory remarks on the prospects of a religious life (and this is a common temptation, in various forms, to piously disposed boys and girls) — then let us reflect: This may be the turning-point of my destiny; on my words and acts now may depend the entire course of my future life, yea, and my place in eternity (Stock).

IV. Inferential.

1. "The hoary head is a crown of glory if it be found in the way of righteousness" (Prov. 16: 31).
2. If we would secure a healthful and honorable old age, there is no better prescription than to seek the Lord early and follow Him wholly.
3. Godliness produces the noblest type of manliness.

4. The right kind of boasting is to "make one's boast in the Lord."

5. The surest and speediest way to get anything is to deserve it.

6. Glory and reputation are not for the leaders alone, they are also for the followers. There is an imperative need of fidelity in subordinate positions.

7. It is well to set a high value on the promises of God.

8. In old age it matters not even if the outward form perisheth, provided the inner man is "renewed day by day."

9. One of the blessed results of the triumph of the Gospel will be universal peace.

V. Illustrative.

1. Mr. Venn, conversing with a stranger, was thus addressed: "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn. "No, sir, I am on the right side of fifty." "Surely," the other replied, "you must be turned fifty?" "Yes, sir," added Mr. Venn, "but I am on the right side of fifty; for every year I live I am nearer my crown of glory."

2. "Add to your faith manliness," says Peter. Courage to avow and to obey your faith. Most failures in conduct are preceded by failures in courage. To face duty as well as danger requires hardness of spirit. Now observe the magnificent manliness of Caleb. It gleams through his report as a spy. It comes out in the energy of his old age. And this simple quality in one man was of incalculable service to Israel. We all need this quality, men and women.

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

More manliness would mean less falsehood, less failure, less wretchedness of apprehension, more enterprise and grand success. And godliness begets it. For godliness gives larger thought, greater dignity, scope for grand purposes, consciousness of help laid up in all providential law and processes. By communion with God man attains calmness, wisdom, strength and help. Neither David nor Elijah was less manly, but more so, for being devout. If you would form a list of the kingliest men, you will be surprised how many of the godliest are in it. John Knox and Luther amongst teachers, Cromwell and William the Silent amongst statesmen, Sir Philip Sidney and Henry Havelock amongst soldiers. We are short of manliness because short of godliness. If religion ever enervates a man, or withers him, it is a superstitious, not the genuine, thing. Nelson said his Methodists were his best sailors. Let the young note this. Godliness does not enfeeble, it enlarges every essential element of manhood (Pulpit Commentary).

3. In the charming little booklet, "Expectation Corner," Adam Slowman was led into the Lord's treasure-houses, and among many other wonders there revealed to him was the "Delayed Blessings Office," where God kept certain things prayed for until the wise time came to send them. "It takes a long time for some pensioners to learn that delays are not denials. . . . Ah! there are secrets of love and wisdom in the 'Delayed Blessings' Department" which are little dreamt of. Men would pluck their mercies green when the Lord would have them ripe." "Therefore the Lord will wait, that He may be gracious unto you" (Isa. 30: 18) (Peloubet).

A SARATOGA DIVERSION.

H. M. S.

THE Monday morning Saratoga Ministers' Meeting was placed under not a little obligation to Prof. James C. Van Benschoten, LL. D., on last Monday. The Professor, in language choice and lucid beyond comparison, discussed for three-quarters of an hour a subject the title of which was, "A Translation of a Greek Metaphor." The expression under consideration is found in Luke 12: 29. It bears the translation, in the Authorized Version, "Neither be ye of doubtful mind." After quoting Herder's proposition that "language is a dictionary of faded metaphors," and claiming for the Greek language a pre-eminence in this regard; and also having traced to a chance visit among the Greek monks of Mount Athos his personal interest in the metaphor, the Professor, in delicately-shaded terms, grouped his mosaic of thoughts until the intended picture was clear, classic, complete. The vacillation and want of composure of the Greek monks themselves, as well as the peculiar skyward structure of their monastery homes, were side-lights towards a true rendering of the metaphor. The interest of the distinguished preachers and college professors who were present culminated when, in his quotations from the Greek authors, the speaker described the return of the brilliant escapee Alcibiades to his native shore whence he had been banished and not yet summoned to return. The little boat, containing the returning military prodigal, was made to oscillate between the half-way island and the mainland, now upon the crest and now in the trough of the sea, but always keeping time with the emotions of hope and fear in the bosom of the passenger, who scarcely dared to make a landing. Thus incidentally illustrating what, felicitously, he called the pertinacity of the Greek tongue in holding a word to its meaning, lead whithersoever it might, and marshaling in line other significant New Testament words to

strengthen and consolidate the witnesses of the words already appealed to, in a beautiful sentence or two the translation of the metaphor was given thus: "Be not as a boat, at times on the crest of the wave, at times in the trough of the sea. Do not be out in the offing of an open sea of anxiety and distrust, when you ought to be lying at anchor in the haven of trust and rest."

It was admirably done. It was a revelation. It was unique. Words of great appreciation were offered, at the close, by Revs. Dr. Mitchell and Stone of Hartford, and by Rev. Professor North of Hamilton College.



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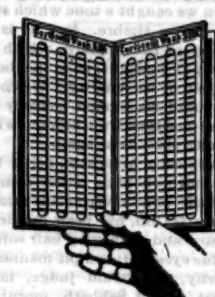
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League Prayer-meeting Topics

September.

Rev. Matthias S. Kaufman, Ph. D.

September 1—"Healing of the Daughter of the Syrophenician Woman." Matt. 15: 21-28; Mark 7: 24-30.

What a whirl and hum our Saviour has been in for a whole year! With headquarters at Capernaum, the entire seashore of lake, salt, and blind ever awaited His healing touch. From these heavy labors He sought the Mediterranean region. Passing along in supposed concealment, suddenly a shriek rends the air. What is it? A woman—a woman in dreadful distress.

1. Who is she? A Greek by education, a Syrophenician by birth, and hence a Roman subject. From Tyre she has run, and now, being within hearing distance, she appeals to the Jewish Messiah.

2. The occasion of her mental distress. Her daughter has a malady supposed to be incurable. The poor little creature is possessed of a devil, and the mother's suffering is fully as intense as the child's. "Son of David, have mercy on me!"

3. The Saviour's attitude. "He answered her not a word." No unkind utterance escaped His lips; he did not repel her. She was needing help, as was all the Gentile world. To Israel was His immediate and special mission.

4. Attitude of the disciples. See them from upon her! Here they have come for restful seclusion, and this one woman is making racket enough to raise the town. How annoying! The passive spirit of Christ under such circumstances only intensifies their impatience. But her persistency is unconquerable, and they intercede for her as the only means of ridding themselves of the annoyance.

DIALOGUE.

Christ:—"I to Israel's sheep am sent, Dogs must not have children's bread."

Woman:—"Though unworthy children's bread, 'Tis enough for one like me If with crumbs I may be fed."

Christ:—"Woman, canst thou thus believe? I to thy petition yield; All that thou canst wish, receive."

CRUMBS FOR EPWORTHIAN.

1. In our plea for mercy we must, with a full heart, betake ourselves to the humblest niche of self-abandonment.

2. We may never be able to answer God's logic, but the unstudied rhetoric of a breaking heart He cannot resist.

3. "Prayer an answer will obtain, Though the Lord awhile delay; None shall seek His face in vain, None be empty sent away."

4. Uncle Johnson was a pious old slave. One day while singing about his work in the garden, he began all at once to shout for joy. "You seem to be very happy," said a bystander. "Yes, massa! I've just t'inkin"—and then his emotions choked his utterance—"I've just t'inkin dat, if de crumbs dat fell from de Massa's table in dis world am so good, what will de great loaf in glory be?"

September 8—"Opening the Eyes of One Born Blind." John 9: 1-7.

A lady with a beautiful babe entered an Eye Infirmary. "Doctor, my child has not had its eyes open for a few days. I have come to see if there can be something done for him." The physician pulled down the eyelids of the child, and it gave a loud scream of pain. After further examination he turned to that sad mother, and said: "Your child is blind in that eye." He then opened the other, and said: "Yes, and this one, too; your boy will never see again." So sudden and unexpected was this terrible information that the mother wildly screamed: "Oh, will my darling never see me again? Oh, my darling child! Oh, my darling child!" What a dreadful affliction—to go through life in total darkness! To be deprived of seeing the innumerable beauties and sublimities of earth and sky, land and sea, products of man and God, is a loss that exceeds computation. How splendid the service of opening the eyes of a man born blind! What glad gratitude must have filled his heart! And yet, in reality, spiritual blindness is immeasurably worse than physical. To have the soul's blind eyes opened is a greater miracle and an infinitely richer blessing than to have the bodily eyes made to see.

1. The blind man's experience: (1) His blindness was certain and undeniable. (2) After complying with conditions imposed by Christ, his seeing was equally unmistakable. This is a beautiful portraiture of conversion. The impenitent one, convicted of sin, becomes conscious of guilt. Confessing and forsaking sin, obediently believing in Christ, he is equally conscious of pardon. The one sees a new material world, the other is permitted to gaze upon a new spiritual world such as he had never seen before. How glorious is the experience of both!

2. The blind man's testimony: (1) It was

clear, positive, satisfying. (2) He continued giving it, regardless of all consequences. His one answer to all perplexing questions was, "One thing I know, that whereas I was blind, now I see." Is it not the privilege of every Christian to have an experience just as clear and satisfactory as this? Methodist history and teaching answer with emphasis, "Yes." Truthful and frequent testimony will aid in enriching religious experience.

OPENED EYES.

1. They see God. He is visible to the heart that is clean. None but the heart-pure can know Him. To such He reveals His true character.

2. They see clearly that God is love. Even His justice and severity are the justice and severity of infinite love.

3. They see that impure motive brings blindness. The "single eye" alone assures perfect spiritual vision. The slightest dishonesty blurs the sight.

4. The cleaner the whole life, the clearer and more sublime are the scenes revealed. The earth becomes a mount of transfiguration, all ablaze with Jehovah's presence, and new worlds continually break into view.

5. They behold God's image, at least potentially, in every human being, and seek to have it fully restored.

6. Opened eyes can be trained to see truth in its right relations and proper proportions. Thus may excesses and fanaticism be avoided and characters of Christ's own perfect peace be achieved.

September 15—"Blind Bartimeus." Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

BARTIMEAN VIEWS.

Picture 1. The golden Syrian sky and graceful palms constitute our background. Down a gentle slope comes the Saviour, followed by a motley crowd whose innumerable faces are finally lost in the distance. A little in advance is a winding way, with its well-known beggar seated on a rock awaiting alms.

Picture 2. Bartimeus has risen to his feet. A throb of hope has leaped through his heart. Ray-hued rays relieve the black veil that has drawn its dusky folds about his life. The raised finger of one, the frown of a dozen, have no effect upon the Saviour's benign face, as He looks with complacent sympathy upon faith-inspired hope.

Picture 3. The position and attitude of the crowd is changed. Now they are on both sides of Christ. They gaze with pleasing interest. How they are straining their eyes to see! In the centre stands the same benignant Saviour, and before Him kneels Bartimeus.

"On his drooping head lay the Master's hand; Through the dusk of his life-long night, When as sunlight scatters the mist away, Shone the welcome—"Receive thy sight!"

Picture 4. Another gracious deed has gone into history.

"As the rosy door of the morn swings wide At the touch of the king of day, So the shrouded eyes felt the hand Divine, And the shadows were rolled away."

On moves the blessed Christ. Close by Him is Bartimeus. Who would know him now? How erect! How certain his step! How glorified his face! His soul is in such sweet sympathy with the birds' soft, heaven-taught carol. The great umbrageous palms do not half express his abounding gratitude. A hush has fallen upon the following throng, for wonder fills a thousand souls; and all nature is reverent with adoration.

SHADOWS.

Bartimeus had many discouragements:—

1. No one prompted him to seek the Great Physician.
2. When he did make an attempt, "many charged him that he should hold his peace."
3. For awhile even the Lord Himself paid no heed.

LIGHTS.

1. Although Bartimeus had no sight, yet he made good use of his hearing.
2. His prospect brightened when the Master commanded him to be called.

2. He arose from his begging posture. There he is, ready for a blessing. How it stands up all in hand to be alert!

4. He cast away his garment. How wise not to allow even a possible hindrance to defeat him in the great crisis of his life!

5. Unhesitatingly he stated his case: "Lord, that I might receive my sight."

6. He received not only eyesight, but salvation—"Thy faith hath made thee whole."

"Had one in secret bending low, A dart in the breast that the world may not know, Striving the favor of God to win, Asking His pardon for days of sin, Press on, press on, with thy earnest cry, Jesus of Nazareth passeth by."

September 22—"Healing of the Ten Lepers." Luke 17: 11-19.

Ten lepers! Ten lepers in a row! What a horrible sight! No hair, no eyebrows; one face is nearly eaten away; several hands present only a stump. What a chalky, life-forsaken, God-forsaken spectacle! Hark! what a sepulchral sound comes from their hollow throats! It is a cry for help. It is the drowning man's grasp at the last straw! But the last hope is no failure. The appeal reached the Saviour's heart and is met by the command to present themselves to the priests. This they heed. See them run! All at once one discovers the great change that has been wrought in him. Suddenly he halts and exclaims: "Why, brothers, my leprosy is all gone!" "And so is mine!" "And mine!" "And mine!" And on nine of them speed, faster than ever, and that is the last we know of them. But one, with a heart overflowing with gratitude, turns about, finds the Saviour, and, falling at His feet, glorifies God.

"Loudly the stranger sang praise to the Lord, Knowing the cure had been wrought by His word."

Astonished at seeing only one of all the number upon whom the boon had been conferred, Christ significantly inquires, "Where are the nine?"

PEARLS.

1. Gratitude is a most exquisite pearl. Turn it as we will, view it from whatever angle we may, it ever modestly reveals its prismatic beauty.

2. Chrysostom died on his way to exile with his accustomed expression on his lips: "God be praised for everything!"

3. A farmer returning from church one Sunday, where he had listened to the text, "The ox knoweth his owner, . . . but Israel doth not know, my people do not consider," entered his farmyard. Suddenly there came running to him his favorite cow and licked his hand. What an object-lesson was this! The ungodly man burst into tears. "Why, that's it!" he exclaimed. "This poor dumb creature knows me and is grateful. Yet I know not God and have never truly expressed to Him my gratitude." This illustration was effective in singling him out among the actively grateful ones of Christ's kingdom.

PEBBLES.

1. How numerous are the pebbles all along the shores, everywhere we may go! We may see ten thousand of these little opaque bowlders to one beautiful, heaven-lit pearl. Thus profuse is ingratitude. It abounds on all shores and in all conditions of society. The masses are like "the nine." They accept the richest gifts without returning so much as a look of gratitude.

2. It was a custom with the Athenians that if a freedman was convicted of ingratitude toward his liberator, he should forfeit his freedom.

3. Swift says: "He that calls a man ungrateful sums up all the evils that a man can be guilty of."

4. "Ten cleansed, and only one remain! Who would have thought our nature's stain Was dyed so foul, so deep ingrained?"

NINE TIMES NINE

1. Where are the business-engrossed nine?
2. Where are the worldly nine?
3. Where are the pleasure-seeking nine?
4. Where are the Sabbath-desecrating nine?
5. Where are the society-loving nine?
6. Where are the self-seeking nine?
7. Where are the ease-loving nine?
8. Where are the church-indifferent nine?
9. Where are the indifferent-church-member nine?

What a gigantic work this leaves for the single ones, who pay their entire homage to Christ! Truly they are the salt of the earth, the light of the world. They are like the three hundred picked men, and sure in their victory because backed by Omnipotence.

September 29—"Raising of Jairus' Daughter." Matt. 9: 18, 19, 23-26; Mark 5: 22-24, 35-43; Luke 8: 41, 42, 49-56.

Among the most lovely pictures that hang in my memory's art gallery is that of the placid Sea of Galilee. I saw it under the soft light of closing day, and again as its glassy surface was brightened by the beams of the morning sun. Upon all that region now rests a sacred stillness which touches the tourist with solemn loneliness, until quickened recollection and excited imagination people those shores anew with the throngs which once crowded its numerous cities. Here Jesus found several of His most loved disciples, uttered some of His most precious parables and valuable discourses, and performed many of His most splendid miracles. It is His presence still lingering there that clothes the scene with a peculiar sacredness. Having the scene in mind adds new beauty to the tender, sweet, pathetic story of Christ's giving back to a heartbroken father his darling daughter. Notice,—

1. His overwhelming grief. He is ruler of the synagogue, highly honored, and a man of wealth. But nothing now is worthy of notice. His dearest child lies at the point of death. "Flinging himself down at Jesus' feet with broken words, which in the original still sound as though interrupted and rendered incoherent by bursts of grief," he tells his sorrow to One whose heart is big with sympathy.

2. His confidence in Christ. "Come and lay thy hands upon her and she shall live." He had known of other wonderful works performed by this Prophet.

3. Christ's prompt response. Immediately He arose from the feast and started for the stricken home. His readiness to help any one in trouble receives weighty emphasis from the account thrown in here that on His way He stopped to cure a woman of a most distressing malady (Mark 5: 25-35).

4. The anguish of Jairus is increased by this delay; but seeing this new act of healing must have only increased his faith. Here comes a messenger saying, "Thy daughter is dead." Quickly Jesus supports the ruler with cheering words, "Fear not, only believe."

5. In the sorrowful home there is tumultuous mourning. Order is restored upon Christ's arrival, and new hope awakened by His tender voice—"The little maid is not dead but asleep." To those whom He approves, death is no more dreadful than a restful sleep.

6. With the most delicate sense of propriety the loving Saviour takes with Him the weeping parents and His three most congenial disciples, and they quietly enter the chamber of death. Taking the little girl's cold, dead hand in His, He utters these two thrilling words: "Talitha, cumi!"—"My lamb, my sweet little lamb, I say unto thee, arise" (Dean Stanley's translation). She hears! she obeys! she lives!

7. What a charming story of Christ's power; what an assurance of His readiness to relieve distress; what sweetness and light brighten and render fragrant His whole nature!

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will not relieve. Accept no imitation or substitute. Genuine has PERRY DAVIS & SON on bottle. The quantity has been doubled, but the price is still 25c.

The Conferences.

Maine Conference.

Augusta District.

East Livermore and Fayette.—The Sabbath meetings are well sustained in both places. The ladies have refitted the parsonage and to some extent refurnished it. Rev. B. V. Davis is holding social meetings on Sunday evenings at the chapel at Fayette Corner. They are well attended and a goodly number take part.

Leeds.—On Quaker Ridge Rev. J. W. Smith preaches every Sunday. There is a good interest in the meetings and, especially in the Sunday-school. J. F. Grey is superintendent, and is succeeding as usual in having attractive concerts. A number of the church people are sick, some seriously. At Keen's Corner in the new chapel there is preaching nearly every Sunday by different preachers. Rev. J. E. Fogg, of Monmouth, is supplying one Sunday in a month.

Strong.—Rev. C. E. Jones is obliged to spend most of the time in Winnebago, where his wife is seriously ill. On that account he has offered to resign his charge, but the church so enjoy his services and so sympathize with him and his wife, that they prefer at present to have what service he can render in connection with the temporary supply that can be secured. Earnest prayer is solicited that Mrs. Jones may speedily recover from her nervous prostration.

Kingfield.—A peculiar state of things exists here. This is a small village in which two churches, at most, might have opportunity for labor and support. At the beginning of the year there were two church buildings—a union church of Free Baptists and Universalists, and a Methodist church. Now there is being built an edifice for the Universalist Church and one for the Evangelical Association, and the Adventists are commencing services in a hall—making five distinct religious bodies struggling for existence. This is especially to be regretted as there are over ninety towns in the State without any church privileges. The words of our Saviour still find application: "The children of this world are in their generation wiser than the children of light." While Rev. J. W. Jordan has many discouragements, he is doing his work faithfully and is appreciated as preacher and pastor. He deserves success, and, by the blessing of God and the co-operation of his people, he is hoping and praying to see it.

Madison.—The work is very encouraging. August 4, 9 were baptized, and in the evening 2 arose for prayers. Rev. F. C. Norcross, the pastor, has commenced meetings at the Town House, with a prospect of good results, two having already made a start in the Christian life.

Strong Camp-meeting was a very pleasant and profitable one. The weather was perfect. The rain on Monday was abundant, and not a drop fell afterward. The grounds never looked more beautiful. A boarding-house had been built and sufficiently completed to be used for boarding; but the upper story, designed for sleeping rooms, was not used because not finished. All will be completed for next year. The attendance was good and the preaching excellent. Thursday was temperance day, Sister H. C. Beede and the W. C. T. Union having charge. It was a success. During the camp-meeting a number were converted and many were spiritually helped. The tickets at the gates were raised in price to twenty cents a week and ten cents a day, which proved very helpful in paying the bills and some of the indebtedness of the Association.

East Maine Conference.

Bangor District.

Bangor.—It is no small pleasure, as well as honor, to be the pastor of the students of East Maine Conference Seminary; but we find the pleasure intensified when we meet them in their homes in our journeyings. At this place we are greeted by three esteemed graduates, all about to enter college—Miss Bertha Leland, John Anne and Monfred Hill. The two latter are studying for the ministry. We find here a prosperous and happy church. Mr. Daggett, for a long time steward at Kent's Hill, proposes to build for the society a fine parsonage, to become their property without reserve at his decease; and Mr. Duncan, a friend, has donated a desirable lot of an acre for a church and parsonage. Mr. Daggett and wife, though nearly eighty, are vigorous and bid fair to live to bless the church for years to come. Rev. M. W. Newbert is the pastor, beloved by the people and enjoying prosperity in all departments of his work. He took us to Egypt, where he preached, and found, to our delight, that Joseph was in our audience. Our esteemed predecessor proposed that the name be changed to Canaan, to which we do not object.

Fort Fairfield.—Dr. J. H. Barker and wife find in their usually happy mood and endeavoring to make the church they love a power in this beautiful village. Their faith may not be as strong in this as in many other important things, but we believe sufficiently strong to ensure success. The opposing elements are strong, but the faith that works by love is all-conquering. Our church and parsonage are pleasantly situated here and are out of debt.

Limestone is ten miles from railroad privileges, but a prosperous farming community. Here we ride four miles to see the largest potato patch in Aroostook County, owned by Mr. Long, said to contain 110 acres. By dint of economy and untiring effort, Rev. E. O. Smith completed and paid for a beautiful church edifice of which everybody is justly proud. Sabbath, July 28, was a happy day to the people here. Three persons were received into full connection, two of whom in former years were Scotch Presbyterians, and who, after receiving the right hand of fellowship, presented their three children for baptism. Two adults were also baptized. The work is prospering under the direction of Rev. M. T. Anderson.

Caribou, at the terminus of the B. & A. Railroad, is a booming town, and our church is determined to keep pace with the village in interest and enthusiasm. We found the pastor, Rev. D. H. Piper, a graduate of Middletown, directing the work of improvements and with his own hand helping in the execution. The church has been raised two feet, a good stone foundation laid, and the grounds graded. Other

improvements will be made, amounting in outlay to \$500. We saw at the work twenty horses and thirty men, their work gratuitous, and a good Baptist brother, Mr. Briggs, superintending the grading with an enthusiasm becoming a Methodist. We were delightfully entertained by Mr. and Mrs. Ross, whose daughter Eva, now teaching, is a student in East Maine Conference Seminary.

Washburn, for the first time, undertakes to support a pastor without assistance. They have a new church, nearly completed, with a small debt. Rev. E. O. Smith and wife are busy building for themselves a house. This done, Washburn will put on her strength and move forward.

Mapleton has a beautiful church edifice built by Rev. M. H. Sipple, who is justly popular here. Rev. Will E. Patten entered this field one month after Conference. This is his first charge, but he is winning the people. Good congregations greet him at every service, the prayer and class-meetings are well attended, and all are confident of success. Two candidates were baptized recently.

Monticello and Littleton charge is not wanting in territory, but in church edifices. Several years ago we lost our church in Monticello by fire, and since then we have worshipped in school-houses or in the church of another denomination. We ought to have two churches on this charge, and the indications are that Rev. H. B. Nutter, the pastor, will soon move in this direction. There is a good chance here to do good.

Brownville is a beautiful and prosperous village. Our church of late has been somewhat unfortunate, but under the leadership of Rev. D. R. Pierce is greatly encouraged. We are greeted by good audiences at the Congregational church, where we are invited, and then at the Grange Hall. Our church is undergoing thorough repairs—new foundation, new tower, new paint, and Mr. Sherman Page, son of our late pastor, Rev. T. Page, donates a first-class job of free-painting. The pastor is popular, and now doubtless he will be doubly so, for he has taken to himself an excellent wife. May their days be both happy and useful!

Dismont.—Our stay here is necessarily short, but nowhere have we found more cordial hearts nor had a pleasanter reception. We are surprised to find such a beautiful and commodious church and to meet such a large audience. We judge the pastor, Rev. W. H. Dunne, is doing a good work and seeing a fair degree of prosperity. He will be one more year in the School of Theology at Bangor, and then will give his undivided attention to the ministry.

Orono and Stillwater.—Not because East Maine could not furnish a pastor good enough and smart enough, did this people go to the Maine Conference to obtain a minister; but simply because they found there the man they wanted and knew the line was only imaginary. But judging by appearances, they are confident they made no mistake in their choice, for Rev. T. F. Jones had been enjoying prosperity from the beginning. Orono gave him a grand reception, and Stillwater, not to be outdone, thronged the home of Mr. Granville Michael, and in a most happy and cordial manner assured the pastor he was welcomed to their midst.

A day at home after six weeks of rambling among the churches of Bangor District, preaching from one to four times on each charge, holding quarterly conferences and other meetings, and raising more than \$5,000 for church purposes, and then we say good-by to the loved ones and are off for Littleton Camp-meeting, in the midst of the magnificent and prosperous Aroostook, where live as faithful Methodist ministers and as loyal a people as the sun shines upon, which makes one feel glad he is reckoned worthy of such company and engaged in such glorious work. E. H. BOYNTON.

Bucksport District.

Deer Isle.—Rev. E. W. Belcher is pushing on the work at this point, and is hopeful of victory. This is one of the fields where the force of workers is small during the summer months because so many are obliged to go from home to find employment. This season seems to be remarkable for this, as the work at Green's Landing, a place that usually gives employment to a large number, has been very light; but notwithstanding this fact, the interest in church affairs does not seem to wane on the part of those who are left. All is going well. Pastor and people are working for a gracious revival and the omens are propitious.

Scoon's Island.—This people are happy in the fact that another of our very promising young preachers has been sent to labor among them. This is Rev. C. F. Butterfield's first year in the regular work, and from all reports it seems that he and his bride have made a very good beginning in this field. Both are devoted to the work and are bound to win.

Bar Harbor.—Rev. R. J. Wychoff, though a stranger in this Conference, is beginning to feel at home with this church, is putting forth earnest efforts for the salvation of souls, and, with others, is engaged in striving to purify the moral atmosphere of the place. Large congregations greet the pastor at every service. Two have been baptized, 4 received on probation, and 8 received in full since Conference. When the debt that has so long burdened this people is out of the way, we have no doubt but this will be the "People's Church of Bar Harbor." Oh, that some one to whom the Lord has entrusted much of this world's goods would feel like taking hold of this matter with a right good will, and thus do a grand work for the Master and their fellow-men!

West Tremont.—Rev. S. E. Brewster takes up the work on this charge with good prospects of a successful year. His report to the first quarterly conference showed that a Sunday-school had been reorganized and sixty religious services held, with a good interest in all departments of church work. Through a very earnest request he is preaching in the Congregational church at Bass Harbor, as that society has no pastor at that point.

Brewer.—Rev. J. T. Crosby enters upon his fourth year with this people with every indication of prosperity. Good congregations and increasing interest in all departments of church work is, in brief, the report of the first quarter's work. The society have voted their pastor a

three weeks' vacation, which he will spend visiting friends in Piscataquis County.

Bucksport Centre.—Pastor and people are glad to have the present arrangement continued for another year. With earnest and faithful labors on the part of the pastor, Rev. W. F. Campbell, seconded by the co-operation of the church, there is no reason why it should not be a year of prosperity. This is one of the charges where a real old-time reformation is greatly needed. "For the showers we plead."

East Bucksport.—The presiding elder was unable to secure the right man as pastor of this people for the year, so has made arrangements with Rev. W. F. Campbell to supply the work during the summer and fall months. Thus far the work is quite encouraging. Large congregations greet Mr. Campbell at every service. We are hoping for victory at this place.

Eddington.—Under the faithful leadership of Rev. M. Kearney the work at this place moves steadily on. Though there has not been any great manifestation of the Spirit by way of a sweeping revival since Mr. Kearney went among that people, there has been what to our minds is better—a steady growth in interest in religious things. Since Conference 3 have been baptized and 5 have been admitted to membership in the church. The outlook for the year is very encouraging.

Brooksville and South Penobscot.—The report at the first quarterly conference showed that the work of the Master is carefully looked after by Rev. George Reader. The parsonage has been thoroughly painted outside and some minor improvements made on the inside. The Sunday-schools have been reorganized and are doing a good work; they are well attended and the interest is good. Plans are matured for a vigorous campaign for souls in the early autumn. The pastor expects to be assisted by one of the most successful soul-winners in our midst.

Castine.—This historic town never presented more signs of life in temporal things since our acquaintance with it than it did at our first visit this year. Seemingly every available place was full of summer visitors, and all are in for enjoying life—as they term it. We have often wished the people were as zealous in the service of the Lord at these watering-places as they are in the pursuit of pleasure. We find, however, that Rev. U. G. Lyons is winning his way with this people and is doing faithful work for the church. There are some tokens of the Master's presence that tend to cheer the hearts of the faithful ones. Extensive repairs are contemplated in the near future on the church edifice. A goodly amount has already been secured towards the necessary sum to carry out the plan.

Orrington.—Rev. J. E. Lombard has found a hearty welcome among this people and is putting forth earnest efforts to advance the cause of Christ. Several baptisms signified their purpose to take more active part in church work than they have, and some have sought the Saviour for the first time; 2 have joined the class; everything looks encouraging. While at this place for the first quarterly meeting we had the pleasure of meeting Rev. F. A. Soule, of the Troy Conference, who now makes his home at Ann Arbor, Mich. Forty years ago he was pastor at this place, and afterwards was presiding elder on Bucksport and Rockland Districts. Though advanced in years, we found him a very young man in spirit. He is on a visit to several of the old field of labor. Sunday evening, Aug. 15, he preached to the people of Orrington.

Penobscot.—The word that comes from this field is encouraging. The people feel that in Rev. G. M. Bailey they have "just the man for the place." A Sunday-school has been organized, 4 have requested prayers, 4 have been baptized, 4 have been received into the church. Pastor and people are encouraged and are hopeful of victory.

Surry.—Under date of Aug. 8 the pastor writes: "We are hard at work, doing what we can for the cause of the Master. Am putting forth extra effort. There is a good interest among the young. Two have asked for prayers. Our Epworth League is doing a good work."

Ellsworth.—Rev. I. H. W. Wharf has been enjoying a well-earned vacation. On his return, the last of July, he was surprised to find that the parsonage during his absence had been entered and his household goods in some of the rooms piled up in great confusion. The pastor said: "I asked no questions when I found that the kitchen and back entry had been papered, painted, and the ceiling whitened." Extensive repairs and improvements are going on at the parsonage; the cellar wall is to be rebuilt and the house raised. While these things are manifest in temporal things, the spiritual interest is good also. The spirit of one family of children is worthy of imitation certainly. With their parents they were spending a part of their vacation at a quiet place on the coast four miles from the church. When Sunday came, they were off for their Sunday-school, walking the entire distance rather than miss one session. We shall expect to hear from these youngsters again if they continue along this line.

Orrington Centre and South Orrington.—In a recent letter the pastor says: "July 28, I baptized 2 and received 12 into full membership; Aug. 4, I received 3 more. One has recently begun the Christian life. Congregations are large, and interest is on the increase."

Brethren of the District, suffer a word of exhortation at this time: The camp-meetings, conventions, and assemblies which you are expected to attend, and in which you are to take a part, will soon be over, and you will return to take up the work on your respective charges. "What shall be the plan of our labors for the fall and winter campaign?" is a question that has come home to every one of us with greater or less force. Let us strive even more earnestly than in the past to make this a year of signal victory all along the line. Let us seek to have a revival on every charge, the more extensive the better. Why may we not justly expect it? Let us by thorough consecration to the work prove the Lord along these lines and see if He will not grant us the desire of our hearts in these things.

As this is a short year with us, we shall need to be more prompt in working up the benevolences than we have been at some times in the past. Let us, then, begin a systematic canvass for these things. Tell the people what is being done through the great benevolent societies of our church; tell them the need of the present in order that as a church we may do our part in

fulfilling the great commission: "Go ye into all the world and preach the Gospel to every creature." Show the people that if they cannot go in person, they can by proxy carry the Gospel to many who are hungry for the bread of life.

Once more, as good stewards of the household of faith, do not overlook the fact that it is our duty to put in circulation among our people just as far forth as we possibly can our church periodicals. Let an earnest canvass be made in this direction, also. With our ZION'S HERALD, Epworth Herald, Christian Advocate, and Methodist Review, our people ought to be fully abreast of the times in religious thought and alive to every interest of the church. No real live Methodist can afford to get along without some one at least of these. As ZION'S HERALD is published within New England, and as the Association that controls it has been so generous to us in the past and purposes to do more for us in the future, it would seem but right that this paper should have the first place among us if only one can be taken.

In brief, let us open the fall campaign with this determination: The Lord helping us, we will have a revival on every charge, benevolences in full, a Methodist paper in every Methodist home.

Vermont Conference.

St. Albans District.

Sheldon Camp-meeting.—The usual number of tents were erected by Tuesday. Forty tents and cottages occupied the ground by evening. The chapel tent is only sixty-five feet in length, but it will accommodate a considerable audience in stormy weather. The spring of water is most excellent. There are good accommodations for man and beast. The railroad facilities are first rate from the north and south.

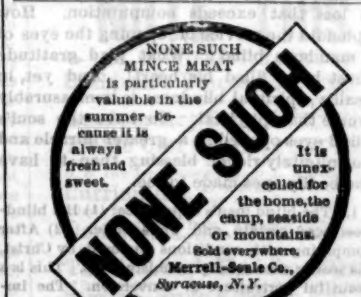
The services began Wednesday evening, conducted by the presiding elder. Thursday, additional tents were erected. Services were held at 10, 2, and 7.30 o'clock, with social meetings in the intervals. Thursday morning the sermon was by Rev. G. W. H. Clark, of St. Albans; in the afternoon by Rev. C. Stebbins, of Wolcott; in the evening, by Rev. M. W. Ryan. Friday the morning sermon was by Rev. J. E. Burke, of North Hero. Rev. A. B. Riggs conducted altar services, and made an appeal for decided action. In the afternoon Rev. W. P. Stanley, of Swanton, led the prayer service, and at 2 o'clock Rev. W. H. Atkinson, of West Berkshire, preached. The 6 P. M. meeting was led by Rev. S. H. Smith, of Franklin. A large number of testimonies were given. Many young people and children were present. The evening sermon was by Rev. R. J. Christy, of Milton. Saturday, the morning prayer-meeting was led by Rev. C. S. Hulbert, the sermon being delivered by Rev. R. L. Nanton, of Richford. Rev. Mr. Riggs conducted the altar service. At 1 o'clock a children's meeting was held, in charge of Rev. S. H. Smith.

The business meeting of the Association was held, and the following officers elected: President, C. Temple, St. Albans; vice-presidents, E. H. Cleveland, Franklin; J. Towle, Enosburgh Falls; G. W. Beaman, Swanton; secretary, E. E. Towle, South Franklin; treasurer, W. J. Towle, South Franklin; executive committee, J. Towle, B. Hendrix, G. V. Newton, W. H. Towle, V. A. Irish; auditors, V. A. Irish, G. H. Cleveland, Dolphus Dewing. The Association is in good financial condition.

The Saturday afternoon service was conducted by Rev. Charles Ross, of Isle La Motte; the succeeding services being in charge of Mr. Riggs. At 8 o'clock Rev. W. P. Stanley guided the working of the young for the Lord. Rev. G. H. Hulbert preached in the evening. Rev. C. S. Nutter, of St. Albans, led the services following Sunday, the weather cleared after a night of rain. The grounds are porous and sloping, and the water soon disappeared. At noon a great many people were on the ground. Excellent order prevailed. The love-feast at 8.30 was in charge of Rev. W. R. Puffer, of Richford. Rev. A. W. C. Anderson, of Enosburgh Falls, preached at 10 o'clock, and the presiding elder exhorted. Rev. D. C. Thatcher conducted the 1 o'clock service. Rev. C. S. Nutter preached at 2 o'clock, and led the altar service. The 6 o'clock service was in charge of Rev. Mr. Riggs. In the evening Rev. W. P. Stanley preached, and Rev. C. S. Nutter exhorted and led the altar service. So ended a day of good things, instructive, impressive, acceptable.

It was with special feelings of interest that the death of Rev. Austin Scribner was announced. He was a native of Bakersfield, and had done much work on this district. At his last visit to this camp-ground he had to support himself by leaning upon a chair while preaching. The Monday attendance was good. Family worship in all the habitations was especially interesting, and sounded as if there was every access to the throne of grace. An early prayer-meeting was conducted by Rev. M. W. Ryan. Rev. A. B. Riggs preached in the forenoon, Rev. C. Wedgeworth in the afternoon, and Rev. D. C. Thatcher in the evening. Tuesday morning the prayer-meeting was led by Mr. Thatcher, and the sermon was by Rev. S. H. Smith. At 1 o'clock there was a praise service, followed by preaching by Rev. J. Q. Angell, of Montgomery. Rev. M. H. Ryan preached the evening discourse. The presiding elder followed the sermon with profitable remarks. After a short season of prayer, the fourteenth meeting held on this ground was brought to a close. It will be remembered as a week of fine weather, a meeting of good order, and all social assemblies well attended and helpful.

Isle La Motte.—The island was never more beautiful, and never had more strangers within



USE "DURKEE'S SALAD DRESSING"

its bounds. At the Ladies' Aid meeting the receipts of the dinner held at Hon. N. W. Flak's were reported to be \$135.95. Thirty-five dollars were presented anonymously. The total is to be used in repairs on the M. E. Church. Prof. Finch, of Meriden, Conn., supplied the place of the pastor, Rev. C. W. Ross, camp-meeting Sunday.

North Hero.—There was an improvement noticed in the church Sunday—the addition of new racks and hymnals in the pews. D.

St. Johnsbury District.

Correction.—In the HERALD of Aug. 7, the missionary box sent from St. Johnsbury District to Rev. Dr. E. W. Parker in India was credited to St. Johnsbury. It should have read St. Johnsbury Centre.

New Hampshire Conference.

Dover District.

Mallatien Circuit Epworth League met in Grand Army Park, Salisbury, July 25, for an annual picnic. The six chapters on the circuit invited the Sunday-schools, also the three chapters at Haverhill, and one at Hampton, N. H., as their guests. Over one thousand persons were present during the day. The forenoon was spent in welcoming guests in picnic style, and the afternoon in sports—baseball, croquet, and swinging. In the evening in the pavilion the following program was given: Praise service led by Rev. J. W. Ward, of Newburyport; prayer by Rev. J. W. Bean, of Smithtown, N. H.; remarks by Rev. J. W. Ward, "Concerning the Collection;" address of welcome by Rev. D. E. Miller, of Amesbury; response, by President Porter; address on "Bricks without Straw," by Rev. E. S. Tacker, of Lowell.

N. E. Southern Conference.

Norwich District.

New London.—Lucius H. Bushnell writes: "Our new minister, Rev. Richard Povey, in his first sermon to us made an excellent impression, which has deepened each succeeding week to the present time. We have a large official board, in full sympathy with the pastor, and a spirit of harmony prevails throughout the church, which has about five hundred members, with nearly an equal number in the Sunday-school. All praise is due to our faithful superintendent, Mr. Holmes, who has held the office for several years and under whose management the school has steadily increased in numbers and interest. The primary class has the teacher who has acted in that capacity, in the same place, for forty years. She manifests the same enthusiasm as ever, and her praise is in all the church and community, but she dislikes to see her name in print. In addition to much other financial aid, the League has lately raised money to carpet the church edifice. Their devotional meetings attract a throng of young people, and are always characterized by ardent zeal and deep spirituality."

New England Conference.

Swedish Church, Boston.

The spiritual interest is increasing, even in the midst of the summer. Souls are converted, and last Sunday 7 persons were received to membership. The pastor, Rev. H. Hanson, is working hard to get the building on Ferdinand St. completed next year. So far he has met with success, but \$6,000 more is needed.

Brookline.—Mrs. C. A. Jacobs and children, of Brookline, have summered at Laurel Park, Mr. Jacobs spending his Sundays and the week of camp-meeting there.

Boston East District.

Lafayette St. Church, Salem.—Last Sunday Rev. B. T. Westhafer, of Wesley Church, Bath, preached on exchange with Rev. G. S. Chadbourn, D. D. The congregation at Lafayette St. highly appreciated the sermons of Mr. Westhafer.

Boston North District.

First Church, Somerville.—This church has been very highly favored during the month of August, having been privileged to listen to Rev. Dr. Morris, of the School of Theology of Boston University, who preached a thoughtful and eloquent sermon; to Rev. W. R. Clark, D. D., who is a great favorite with this church; to Rev. F. D. Blakeslee, D. D., who preached on that rainy Sunday when very few were present, but made such an excellent impression that it is hoped he may be heard again by a congregation of normal size; and to Rev. Dr. G. F. Eaton, presiding elder, who preached last Sunday. The editor of the HERALD heard Dr. Eaton for the first time. The sermon was able and impressive. It was original in conception, based upon the word "Tomorrow," scholarly in treatment, and forceful and practical in expression and application.

Maynard.—The corner-stone of the new church edifice was laid with impressive services, Aug. 24. The pastor, Rev. I. A. Mesler, had charge of the service. Rev. Dr. Eaton, presiding elder, delivered an address upon "Jesus Christ, the Chief Corner-stone." Mr. Mesler is meeting with gratifying success in his appeals for financial help, and is determined to dedicate the church free from debt.

Sterling Camp-meeting.—A large number of people, covering an extended territory, will be deeply grateful to hear, through the report which will be doubtless made in the HERALD, of the increased success of the work this year, with God's blessing and the efficient and devoted leadership of our presiding elder, Dr. Eaton. The fathers of blessed memory in connection with historic Sterling made no mistake in their heroic and God-honored work for this great midsummer quickening and ingathering among all their people. The former days may be repeated practically, if we will be worthy followers of the fathers, in prayers, faith, love and labors in the Holy Ghost. All the facilities are greatly increased, and God's power can overcome the distractions if we will be willing instruments.

A few suggestions to enlarge the success of our meeting the year to come: First, we will not fail, of course, to tell our churches and friends of the abundant blessing upon the service this year and encourage them to plan to go and stay through next year. Providence sparing and permitting them. So far as possible, let us, as pastors and churches, for the sake of Christ and united effort in soul-saving, so arrange our work and vacations as to take in the whole of

the camp-meeting. As Dr. Parkhurst impressed upon us in his able and searching sermon, let us take much time for secret prayer, and let us keep the camp-meeting on our hearts all through the year. Pray for all the churches! Let us search the Scriptures diligently, relying upon the abiding Holy Spirit with the Word (not in any sense, nor at any time, upon our feelings) for guidance and power for all service and trial. In our testimonies let us be humble, simple, clear and sweet, putting stress upon that love that worketh no ill to his neighbor and abounds in all good works. And at our camp-meeting next year, perhaps on Tuesday morning, if our good presiding elder approves, let us have an opening (as well as closing) love-feast with consecration service, in which we can humbly report progress and the blessing of God in personal Christian work during the year.

C. H. T.

Springfield District.

Westfield.—Rev. L. H. Dorchester is having his vacation. A short time was spent at Melrose with his father, Dr. Daniel Dorchester; the balance at Cottage City with his brother, Prof. Dorchester, of Boston University. Prof. William North Rice preached, Aug. 25, and Rev. E. S. Best supplies Sept. 1, taking the Church Aid collection. On a recent Sabbath the morning congregation numbered nearly 500 by actual count.

Merrick, West Springfield.—Rev. W. H. Dockham, of West Warren, preached and held the second quarterly conference here, Aug. 18.

Asbury.—Rev. Charles Tilton had finished his vacation and was back to his work, Aug. 18.

Williamburg.—Rev. J. A. Day, of Conway, preached here, Aug. 11. The following officers have been elected by the Epworth League: President, Rev. John Von Bast; vice-presidents, Mrs. Hemmingway, Miss Lena Loud, Miss Annie J. Hayden, Mrs. Mary Warren; secretary and treasurer, Gilbert Shaw.

Chicopee.—The supplies for September 1 and 8 are Rev. W. R. Newhall and Rev. C. A. Merrill. D. F. G.

Business Notices.

READ the last column on the 18th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

A Chance for Women to Make Money.

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 E. Highland Ave., Station A, Pittsburgh, Pa., and obtained one of their Dish Washers and tried it myself. First, it is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day \$4, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$15 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank, too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Any one can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCIS.

Church Register.

HERALD CALENDAR.

Groveton Camp-meeting.	Sept. 2-8
East Machias Camp-meeting.	Sept. 3-9
Colebrook, N. H. Camp-meeting.	Sept. 3-12
Maine State Epworth League Convention at Westbrook.	Sept. 11-13
Manchester District Epworth League Convention, at Claremont.	Sept. 17, 18
First General District League Ninth Annual Convention, St. Johnsbury, Vt.	Oct. 2-3

THE ANNUAL CONVENTION OF GROUP 4 of Springfield District Epworth Leagues will be held at West Brookfield, Sept. 1. The theme of the Convention will be, "The Beginnings of Methodism." Among the speakers will be Messrs. Nicklin, Caton, Osgood, Dockham, Chaffee, Dr. Thorndike and others.

F. J. HALL, Pres.

MONEY FOR A PIANO WANTED.—Our school for the education of the colored, located in Morristown, Tenn., is in great need of a piano. A reputable and prominent manufacturer has proposed to furnish a first-class upright for \$100, which is less than the cost of manufacture. Are there not friends in Boston and vicinity who will come to our help and enable us to purchase the instrument? Donations may be sent to the president, Rev. Judson S. Hill, D. D., Morristown, Tenn., or to Dr. Parkhurst, the editor of the HERALD.

TO OUR FRIENDS IN NEW ENGLAND.—As many of our friends are planning to visit the South, this fall and winter, I desire to extend a cordial invitation to visit our school, located at Morristown, Tenn. We are anxious to have our friends see the large number of eager, studious and self-sacrificing colored youth in attendance; also, have them study the nature and character of the work we are doing. We are confident in promising a pleasant and enjoyable stay. Morristown is located on the main line of the Southern Railroad, between Bristol and Knoxville, and the terminal of the Richmond & Danville system from Asheville. Our litch-string hangs on the outside, and we heartily ask you to pull it, and visit us.

Judson S. Hill, Pres.

Money Letters from Aug. 3 to 26.

Mrs. J. Atkins, O. K. Adams, J. W. Anty, Alden & Paxson, Mrs. E. I. Blackwell, Mrs. C. B. Balcomb, G. W. Bryant, Mrs. L. J. Backer, Mrs. F. Blanchard, M. E. Brickett, J. A. Bullard, A. M. Burridge, J. I. Bartholomew, W. P. Blackmer, F. Chadwick, H. A. Cook, L. N. Crocker, E. F. Clark, C. E. Chamberlain, O. S. Danforth, Mrs. E. B. Douglass, L. A. S. Denlow, Danchy & Co., Mrs. G. F. Demeritt, W. F. Enzor, Mrs. C. A. Evans, T. C. Evans, H. A. Fildell, M. Gilmore, W. A. Gossage, Mrs. Charles Henry, Mrs. M. Hopkins, J. B. Holmershausen, J. O. Knowles, Mrs. W. H. Knight, C. M. Kilgore, C. W. Lovell, G. D. Lindsay, C. D. Munson, P. Moores, W. B. Morse, L. D. Morse, J. F. Meredith, Jerome Patterson, G. D. Pineson, Mrs. C. B. Prior, N. P. Philbrook, G. T. Reynolds, C. H. Sippelle, G. B. Stecher, F. W. Straw, C. E. Springer, W. G. Smith, F. D. Sheets, C. H. Talmage, R. P. Tillman, Wm. Tweedie, L. M. Vernon, L. White, H. L. Williams, Robert Watt, A. B. Williams, R. J. Wyckoff, B. H. Wood, S. H. Wall.

Marrriages.

ELMER—LATONDER.—In Oxford, Mass., July 22, at the residence of the bridegroom, by Rev. F. A. Everett, J. Clason Elmer and L. Marie Latondre, both of O.

LABELLE—CUSHMAN.—In Norway, Me., Aug. 21, by Rev. F. Grover, John W. Labelle and Lizzie M. Cushman, both of N.

HARDING—PARKHURST.—In Dixmont, Me., Aug. 17, by Rev. W. H. Dunnack, J. W. Harding and Anna Gertrude Parkhurst, both of D.

HOIT—FLETCHER.—Aug. 17, by the same, Charles E. Hoit, of Dixmont, and Bessie M. Fletcher, of Newport, Me.

DEDICATION.—The M. E. Church at Bumford Falls, Me., will be dedicated Friday, Sept. 6.

G. B. HANFORD, Pastor.

FIRST GENERAL DISTRICT EPWORTH LEAGUE. St. Johnsbury, Vt., Oct. 2 and 3, 1895.

The following transportation rates have been secured: Boston & Maine R. R., from points within 25 miles of St. Johnsbury, 5 cents per mile; from 25 to 35 miles, \$1.00 for the round trip; over 35 miles, 1 1/2 cents per mile. These rates apply upon the divisions of the Boston & Maine system.

If it be thought desirable, a special train will be run from Boston, by the Eastern Division, over the Conway Branch, through the famous White Mountain Notch via Crawford's and Fabyan's, thence to St. Johnsbury. Passengers by this train can return by way of Plymouth, N. H., or White River Junction. Tickets, \$4. If a sufficient number signify their intention to take this excursion, the cost may be slightly reduced. Chairs in a palace car may be had at \$1 extra, the order for which must be given in advance.

Fuller particulars will be published upon completion of arrangements. Meantime it is of great importance that individuals and chapters make their plans and be ready to state them to the secretary soon after receiving final information.

MERRITT C. BRALD, Secretary,
35 Bromfield St., Boston.

It is very significant and comforting that the Great Teacher never uttered a harsh word save to the scribes and Pharisees, the professionally religious people of His time, with whom He came closely in contact. The reason of His severe criticism was because the type of religion which these classes possessed, instead of making them sympathetic and helpful to those nearest to them who were less highly favored, really made them exclusive and arrogant. His word of indictment was: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." There is an element, much too large, of churchly people to-day, who have no real sympathy with the poor and unfortunate. The *Sunday School Times* forcefully expresses our thought in the following paragraph:—

"Broken hearts get all too little sympathy from the busy world. It is so easy, when the 'other fellow' is stricken, to make the blow heavier by untimely censure, by studied aloofness, or by evident lack of sympathy. It is so hard for some men to find time to be kindly and really sympathetic. The Jamaica negro, in abject sorrow, cries plaintively, 'Put me down softly—me a cracked plate!' And his cry is echoed by many a broken heart very near us, yet afar off and sorrowing the more because of our heedlessness to its longing cry."

—A correspondent of the New York Evening

Post says:—

"Rev. Robert Warren Stewart, whose murder by the Chinese is reported by cable, was no ordinary missionary. Born in 1850 in Ireland of good family, and amply supplied with all that this world could give, he went, after a very creditable career at the university, to the bar. Just about the time he was called to the bar, Mr. D. L. Moody's preaching attracted him and caused him to throw up all his bright prospects at home and become a missionary. He was ordained and went to China about the end of 1876, and there he has continued ever since, spending himself freely in the cause of the Master he loved, and in spite of very bad health, which forced him away from the country at least twice. During one of these enforced periods of so-called rest, he visited the United States with his wife, who was as devoted as himself to missionary work, and who, the cable says, has now been martyred with her husband."



Queer Thing
Why everybody doesn't use Pearlina. Here and there, though, there's a woman who's been left behind. The world has moved along without her. What she needs to know is this—that in washing clothes or cleaning house, Pearlina will save half her work, half her time, and do away with the rub, rub, rub, that wears things out—that it costs no more than common soap, and does no more harm.

And if she wants to know it, there are millions of women who can tell her.

Beware of imitations. 315 JAMES PYLE, N. Y.

Starved to Death

In midst of plenty. Unfortunately, yet we hear of it. The Gall Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Co., New York.

Save Time and Money

By taking Adamson's Botanic Cough Balm, at the very beginning, instead of trifling with useless imitations. Its effect is instantaneous, and the worst cough quickly yields and disappears. Croup and lung disease of every kind are speedily cured. At all Druggists.

Though Archbishop Farrar's appointment to the Deanery of Canterbury is technically regarded as a promotion, he loses by the change the snug sum of \$6,000 per annum.

As we come to know ourselves and the reflex influence of every act, no thought is more inspiring and restraining than the well-known fact that good or evil deeds leave their own increment in character-making. We become the thing that we do. With what measure we mete, it is measured to us again. This is an irrevocable law; its influence cannot be escaped. A good deed leaves its increment of good—makes us good; an evil deed leaves its increment of evil—makes us evil. And the formative process is going on all the time, whether we are conscious of it or not. We were greatly impressed the other day when a mutual friend said of another: "I have known him all his life. We were students together at the same fitting school and in the university; he was always sincere and untrus, and he has acted the false so long that he has become constitutionally a hypocrite and does not know it." An alarming illustration is this of the great truth that we have indicated. Thus deeply imbedded in every nature is the possible confirmation and revelation of the utterances of the Great Teacher.

For
Stomach
Or Liver
Troubles, Take

AYER'S
Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla.

SHORT

Type-writing, Bookkeeping, etc., at the Boston Commercial College, Beacon St. (near Tremont St.)

HAND

Business Instruction. Patented system of office practice. The latest and best. Individual instruction, day and evening. Call or send for circular.

BAY VIEW HOUSE,

Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cozy nooks, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last sixteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated, with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water. Sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach.

The BAY VIEW porter will be there on the arrival of every train from Boston and Portland, on the Boston & Maine R. R., to meet all parties en route to Bay View, to look after all the baggage, and relieve patrons of all responsibility and trouble.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

Special prices will be made to parties who wish to make arrangements for a stay of six or eight weeks or longer.

Address, to June 15, 1895, Me.; after June 15 to 25, Old Orchard, Me.; after June 25, Bay View, Me.

E. MANSON & SON,
Proprietors and Owners.

Bay View, Me.

Our Book Table.

Oliver Cromwell. By George H. Clark, D. D. With an introduction by Charles Dudley Warner, and illustrations from Old Paintings and Prints. New York: Harper & Brothers. Price, \$1.50.

The Cromwell legend was a complete tissue of lies. Never was another great man so badly lied about. The Tories and enemies of liberty contrived to substitute for the facts of the hero's life a web of inventions and slanders, to obscure his fair fame with their political charcoal, and to deliver him over to posterity as "a hypocrite," "a bankrupt," "a religious whiffler," "a mountebank of state," "a cannibal," and "a velled devil." A Tory wave inundated England for a hundred and fifty years, and made it impossible to ascertain the real facts about this great liberator. Carlyle was the first to challenge the lying chronicle which had been constructed by the issue of the Protector's letters. Then followed Macaulay and others. Last comes this plucky little book of Dr. Clark, an Episcopal clergyman of Hartford and a brother of the Bishop of Rhode Island. He has made a careful study of all the sources, early and late, and out of them has constructed a complete vindication of Cromwell. Not one of the slanders about him had the least foundation in fact. Every one is contradicted by the most incontestable evidence. Our author shows that the real Cromwell was an intelligent gentleman, a sincere Christian, an effective military leader, a broad statesman, and a wise civil ruler, who fell on evil times, when a small body of the people only had come to appreciate the quality and value of liberty.

Dr. Clark's book is interesting as the first American contribution to the rectification of the Cromwell legend. He has gone down to basal facts. Every statement is backed by indubitable authority. He denies each and every one of the slanders against Cromwell, and furnishes unmistakable evidence of great qualities for all the lines of service in which he was engaged, whether as a soldier, statesman, patriot, or a lay believer. The author confines himself largely to personal details, meddling with history only so far as necessary to explain the qualities of the man. To him the Protector was a most interesting man, pure, simple, sensible, and at the same time stout-hearted. There has been no heartier indorsement of Cromwell than is contained in this book. The style is at once perspicuous and strong. The author gives the facts, and he gives them in a clear and attractive form, showing the real Cromwell as farmer, military leader, civil ruler, and the constructor of a wise foreign policy.

Our Western Archipelago. By Henry M. Field. With illustrations. New York: Charles Scribner's Sons. For sale in Boston by W. E. Clarke & Co. Price, \$1.

Dr. Field, the eminent New York journalist, here furnishes us with another delightful book on Alaska. It is full of what is strange, marvelous, beautiful. The author has a pair of good eyes with which to see the marvels of the north, and a cunning pen whereby he records his impressions for the gratification of readers in the temperate zone. He tells of the great western waters, the islands, the mountains, the glaciers, and the race of copper-colored men who breathe the Arctic winters and storms, as well as of the missionaries who have gone from the States to enlighten and save their red brothers. He stops by the way to tell us something of Washington and Oregon and of the immense Northwest. The reader will find his sober, sensible and instructive chapters everywhere charming. He tells just enough and breaks off while the reader is still expectant. The book possesses the admirable quality of being readable. Even in the hammock, one will not doze in turning over its pages.

The Mayor of Easterbridge. A Story of a Man of Character. By Thomas Hardy. With an illustration by H. Macbeth-Baeburn, and a Map of Wessex. New York: Harper & Brothers. Price, \$1.50.

We have here a new edition of one of Hardy's Wessex stories, which has proved a favorite on both sides of the Atlantic. As a piece of true art-work, it is destined to survive the second and even third editions. The central figure in the story is Michael Henchard, who rises from his cups to become, in his adopted city, a man of wealth and of the highest standing, with the honors of the mayoralty, only to descend at length to his original level and to die in obscurity. The tale of his life and its strange outcome make a curious family episode. The story is a representation, or parable, of human life—of human life in its simpler forms. Some stories acquire interest from what is extraneous or incidental, from some humor, fashion or custom which passes away; but our author is dependent on no such temporary and external help; he falls back rather upon the essential elements of human nature. His sources of interest are bound up in the soul itself. The elements of the story are found in the humblest life. He shows that in such a life are unknown tragedies—that the humblest man is regal and endowed with possibilities which only now and then become actual. He brings into visibility the true character and purposes of life. The vicissitudes, the ups and downs of life, its inner griefs and outer difficulties and mishaps, its faults, sins and sorrows, with its inspirations, helps and hopes, are all set forth in this book. The characters are drawn with great accuracy and firmness of hand; the figures of Michael Henchard, Susan his wife, and of Donald Farfrae and Elizabeth Jane, stand out in relief and with clearness of outline as in the noonday light. The style is that of a master. We are not surprised that Howells felt the charm of Hardy's stories and wished to read no others. He loves "even

the faults of Hardy, if only he will go on making his peasants talk." "His people live very close to the heart of nature, and no one, unless it be Turgenieff, gives you a richer and sweeter sense of her unity with human nature."

Death and the Resurrection. By Calvin S. Gerhard, D. D. Philadelphia: Charles G. Fisher. Price, \$1.50.

In this volume the author confines himself to an inquiry into the nature of death and the resurrection. The death which followed Adam's sin was spiritual, an alienation from God; and the resurrection is a rising again and a restoration to the Divine favor, including the body, which is not matter, but survives the stroke of death. That any part of the body survives and constitutes the resurrection body is another of the fancies on which the Swedenborgians delight to dwell. Any one who likes such speculations will find them here presented in attractive form.

What They Couldn't. A Home Story. By Mrs. G. R. Alden ("Pansy"). Illustrated by Charles Menie. Boston: Lothrop Publishing Company.

"Pansy" always writes with an elevated purpose, and furnishes lessons at once healthful and inspiring. The family of this story began in a stilted way, with a desire to keep up appearances on a narrow income; but the author shows a more excellent way in self-help and a more simple mode of living. "What They Couldn't" will be warmly welcomed by grown-up girl readers.

Freeman Jennie, A Young Woman of Business. By Amos R. Wells. Illustrated. Boston: W. A. Wilde & Company. Price, \$1.50.

We have here a story with a moral. The lesson the author wishes to teach lies on the surface. That lesson is self-help—a lesson of vast importance to the youth of this generation. The story is marvelously well told, and the character of the heroine is drawn with great skill and power. Mr. Wells is managing editor of the *Golden Rule*, and the chapters of the story first appeared in that journal and are now issued in revised and enlarged book form. It is a Christian Endeavor story. The illustrations are by H. Winthrop Pierce, and the cover is designed in crimson and white.

Black House. By Charles Dickens. With forty illustrations by Phil. New York: Macmillan & Company. Price, \$1.

With the opening of "Black House," Dickens starts out in a London fog to pursue the Court of Chancery. It was a famous book, which the present day reader will like to go over in this edition—a reprint of the one corrected by the author in 1869, with an introduction, biographical and bibliographical, by Charles Dickens the younger. Though containing 313 pages, the volume is sizable, neatly bound in blue cloth, and given with good paper and type. What is important to most readers, the book is easy to handle.

My Lady Nobody. A Novel. By Maarten Maartens. New York: Harper & Brothers. Price, \$1.50.

The author writes with intensity and force; he is always in earnest, and, in his earnestness, always brings something to pass. His characters are drawn with dramatic force. The movement in the story is wide and rapid. The nervous energy stored up in it never allows the narrative to drag. Ursula, the heroine, towers in strength and nobility of character in the midst of severe trial. Aside from the story is the charm of a vivacious and brilliant style. The author touches his pages with the colors of the painter, and mounts his characters with the accuracy of the photographic art.

The Martyred Fool. A Novel. By David Christie Murray. New York: Harper & Brothers.

The genius of Murray has been compared to that of Charles Reade. His characters are drawn with distinctness and an approach to reality, while the movement of the story is rapid and interesting. The touches of humor which brighten and enliven all his pages are always genial. Though the people of his stories verge on the commonplace, he contrives to make their movements and conversations interesting to the reader. Evan Rhye, the hero of the present novel, was born in Australia, and after fourteen years' training and seed-sowing, he appears in Paris. He becomes intimate with anarchists, whose temper, aims and methods are brought out in the story. After various turns of fortune in the western world, he is blown to pieces by one of these desperate men. The tale brings back to us the scenes connected with the taking off of the President of France by the dagger of an anarchist.

The Junior Hymnal. By Edwin A. Schell and Mary Chisholm Foster. Hunt & Eaton: New York.

This book for the use of young people is highly commended by competent judges of such work. The best of both old and new has been selected and placed here in convenient and attractive form. The young Leaguers will find nothing better for use in their religious gatherings. It is neat, good, portable.

STAY IN THE HIGH SCHOOL AND GO TO COLLEGE, by Edwin A. Schell, D. D., is a small pamphlet, beautifully gotten up, and containing an earnest exhortation to our young people to secure an education. Let the preachers be sure to put it in the hands of our young people. (Cranston & Curtis: Cincinnati. Price, 6 cents, or 50 cents a dozen.)

Magazines.

The August Music has much good material for the lovers and students of musical art. Karleton Hackett contributes "A Night at the Opera;" A. R. Scholesinger, "The Ability to Listen to Music;" Edward Dickinson, "The Uses of a Conservatory of Music;" and Paul Geell, "Street Musicians and Singers." (Music Magazine Publishing Company: Chicago, Ill.)

The latest number of the *Forum* is invariably the best. The one for the current month contains ten valuable articles. Justice Brown of the U. S. Supreme Court forecasts the conditions of "The Twentieth Century," in the leading article. A. B. Hepburn, a New York banker, details the excellent work of "The Bond Syndicate." Dr. J. M. Rice considers the question of "Substitution of Teacher for Text-book." Prof. A. S. Cook, of Yale, presents "Chautauqua: Its Aims and Influence." One of the striking and valuable articles of the number is that by Henry J. Fletcher on "The Drift of Population to Cities." E. V. Smalley has an able article on "The Deep-Waterways Problem." The number abounds in information, given in a readable form. (The Forum Publishing Company: New York.)

The *Arena* for August maintains the high reputation of that magazine for intellectual advance and social reform and improvement. The number has for a frontispiece a good portrait of Gov. Levi P. Morton. Helen H. Gardener writes on "A Battle for Social Parity," which is a plea for raising the "age of consent." Judge Clark of North Carolina tells how the telegraph is worked in England by the government. Prof. G. H. Emmott gives the status of the "Arbitration Treaty between England and the United States." Prof. Parsons, in an article on "The People's Lamps," shows how electricity is the inevitable illuminator of the future for cottages as well as for palaces. Hon. John Davis has a paper on "Napoleon Bonaparte;" and Dr. W. E. Manley another on "Human Destiny." (The Arena Publishing Company: Boston.)

The *Review of Reviews* for August is a model number, abounding, as it does, with rich things in all its departments—"Progress of the World," "Record of Recent Events," "Current Caricature," etc. Julian Ralph, the travel sketcher, has an admirable character sketch of "Theodore Roosevelt," and Jacob A. Riis, "The Clearing at Mulberry Bend." "The Third Salisbury Cabinet" is fully sketched, with portraits of its members, by W. T. Stead. For a summer number, this has many solid things, with much yeast. (Review of Reviews: 13 Astor Place, New York.)

The August *Scribner* is a fiction number. The short story monopolizes its pages. Anthony Hope contributes "The Wheel of Love;" H. C. Bunner, "Our Aromatic Uncle;" Richard Harding Davis, "Miss Delamar's Understudy," and Noah Brooks, "The Rector's Hat." "The Case of the Guard-House Lawyer" is by George I. Putnam; "A Ruined Faith-Doctor," by C. R. Van Blarcom; and "Six Years of Civil Service Reform," by Theodore Roosevelt. The reader would better go through the whole lot he miss what is really best in this rare collection of short stories and sketches. (Charles Scribner's Sons: New York.)

For variety and wealth of illustration, *Frank Leslie's Popular Monthly* for September is unsurpassed. The colored frontispiece is Warren B. Davis' "Last Catch of the Season." The number opens with a richly illustrated article on "Mishaps and Mysteries of the Sea," by Mary Titcomb. "The Magnet Stone"—the new aerial story by Frances Swann Williams—opens with freshness and interest. The scientific reader will turn to the appreciative biographical sketch of the late Prof. Huxley. The article of Edward Porritt on "The Factory Towns of England," was prepared with fullness of information, and will be read with great interest by Americans. The list of articles is quite extended, and the quality is excellent. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

The *American Antiquarian and Oriental Journal* for July has as a frontispiece a view from Mount Taylor. Prof. Thomas opens the number with an article on the question of prehistoric contact of the people of America with those of Asia. R. H. Baxter tells of "The Moqui Snake Dance." Hiram Beckwith furnishes a "Map of Illinois in 1680;" and the editor, Dr. Peet, makes a study of maps. (175 Wash Avenue, Chicago.)



A SUNLIGHT EFFECT.

The clear morning sunlight brings with it gladness and renewed energy, and

Sunlight Soap

drives into the background, like a dark shadow, that old bugbear "wash day," and does its work quickly, easily, perfectly. Use Sunlight Soap, and you will realize that "Sunlight" has come into your life.

It Makes Home Brighter.

Lever Bros., Ltd., Hudson & Harrison Bldg., N. Y.

Much Run Down

Without strength or appetite, was my condition last spring. Hood's Sarsaparilla was recommended to me. The first bottle helped me. I continued and my appetite improved and that tired feeling left me. Formerly my hands trembled badly, but in Hood's Sarsaparilla I found a wonderful



nerve tonic. It is a grand medicine for the blood and nerves." H. R. SQUIRRE, East Leverett, Mass.

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today.

Hood's Pills easy to buy, easy to take, easy in effect. 25 cents.

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Obituaries.

Tupper.—Mrs. Lucy R. Tupper was born in Hopedell, N. B., Oct. 20, 1827, and died in Boston, Aug. 6, 1906.

In 1844 she was married to Rev. Thomas P. Tupper, of the East Maine Conference. Mrs. Tupper was a woman of fine personal presence, of grace and dignity, possessing those endowments of mind and heart that enabled her to win her way. She combined the qualities that made her the true woman, the devoted mother, the home-maker, and the faithful wife of the preacher. Having lived for several years in North Berwick, where was no Methodist Church, she was highly esteemed by the families of other churches, but retained her strong attachment for the church to which she and her husband had given the strength of their years; and no one can compute the re-enforcement of strength that she brought to her husband in their important fields of service. The pastoral record reports them twice at Seaport, also at Bucksport, Belfast, and at Bangor, at the church then known as Union St., which last-named church was saved from financial stress by Mr. Tupper.

They reared and equipped for life six children—no small work to do in the itinerancy of eastern Maine. The eldest daughter, Mrs. F. P. Whitler, and one son, Frank E. Tupper, live in North Berwick; Capt. W. M. and E. C. Tupper live in the South; the other daughters, Mrs. Mary L. Hall and Mrs. Dr. S. H. Calderwood, live in Boston. Many friends join these affectionate children in bringing a tribute of praise to this estimable woman.

The memorial service was held in North Berwick, Aug. 9, Rev. Anderson Crain, and the pastor of the Baptist Church, and the presiding elder taking part. G. R. PALMER.

Burdick.—Rev. Chester F. Burdick, of the Troy Conference, died, July 18, 1895, at Hutchinson, Kansas.

He had suffered much from ill health for some years past. He joined the Troy Conference in 1848 and filled many important appointments with ability and success, some of these being St. Albans, Burlington, Congress Street (Troy), Ferry St. (Albany), Hudson Avenue (Albany), Saratoga Springs, Pittsfield, Plattsburgh, and the Troy and Albany Districts. He had also represented his Conference in the General Conference. Perhaps his most important service to the church was rendered as financial agent of the Troy Conference Seminary, Poughkeepsie, N. Y., in which capacity, it is believed, by the most indefatigable and well-directed efforts he saved that institution to Methodism.

Mr. Burdick was a man of remarkable parts. As a preacher he was very attractive, having a fine personal appearance, beautiful rhetoric, a pleasant, well-modulated voice, a very sympathetic nature, and a graceful delivery. He possessed a rich fund of humor, and was a most genial companion. When, just forty years ago, he was pastor of the Methodist Church in Burlington, Vt., he was a paragon of manly beauty, and a model at once of pulpit eloquence and of pastoral fidelity. During the second year of his pastorate on that charge there occurred the most memorable revival that ever illustrated the annals of that society. In the conduct of this great work he was greatly aided by the evangelists, Fay H. Parry and Rev. John Wesley Redfield. In connection with this memorable work of grace the writer of these lines was converted, and by Pastor Burdick was received into the church on probation. Mr. Burdick was very successful in the promotion of revivals, as well as in the nurture of his converts. He was one of the most generous-hearted as well as hard-working of men. He had been on the supernumerary list since 1891.

Mr. Burdick was twice married. His first wife, a most accomplished lady, was a resident of Lynn, where her friends and family still live. A second wife, the helpful and sympathizing companion of over thirty years, together with two children—a son, residing at Rockville, R. I., and a daughter, wife of Rev. J. W. Somerville, of Lawrence, Kan., a member of the Kansas Conference—survives him.

He was buried in the Albany Rural Cemetery, several members of the Troy Conference being present. R. H. HOWARD.

Church.—Mrs. Philena Sewell Church, widow of the late Rev. Albert Church, for eleven years secretary of the East Maine Conference, died at Oakland, California, May 31, 1895. She was born near Bath, Maine, in 1814.

In her nineteenth year she was converted and joined the Methodist Episcopal Church, and in 1835 was united in marriage with Rev. Albert Church, then of the Maine Conference. At the division of the Maine Conference in 1848, their lot was cast in the East Maine Conference, and for nearly fifty years they served in the effective ranks on the hard and oftentimes unpromising fields in those pioneer days of Maine Methodism. In the labors of this well-known and honored itinerant, who began his work on the hardest charges, later served some of the best churches and for one term was presiding elder, Mrs. Church proved herself a true helpmate. The writer has sat in the home of this saintly and venerable couple hours at a time and been encouraged for his work as he has listened to the story of their early years in the work of God. They counted it joy to contend with difficulties that today would be almost enough to discourage before any effort was made. If the personage was unfinished, so that the cold winds and snows of winter found an entrance; if the furnishings were limited and the fuel green from the forest, Mrs. Church could bring cheer into the home and the difficulties seemed to greatly diminish. In after years her face would light up with enthusiasm as she recalled those days. In the city parsonage and in her more public duties in connection with the church the impress of her self-sacrificing and painstaking labor was felt. Well has one said: "Her rare endowment of intellectual penetration and tenacity of purpose, all chastened by grace, combined to make a strong character."

In 1880, when her husband retired from the effective work, they made their home in Camden, Maine, and for eleven years she was closely identified with the Methodist Church there, and will long be remembered by her many warm friends in that place. In the fall of 1891 Mr. and Mrs. Church, with their daughter, Mrs. Whitney, accompanied their son to Oakland, California. They went there at the earnest solicitation of their loving and devoted children, Mrs. McNear and Albert Church, Jr. A new home was soon erected for them, next the home of her son. A short time only they enjoyed this beautiful home. The Master soon called first for the veteran itinerant (December 1, 1892). Unexpectedly "he was not, for God took him." In April, 1892, Mrs. Church received a fall, from which she had nearly recovered when she was smitten with gripe, from which she never rallied. During the protracted sickness of the mother the daughter, Mrs. Whitney, was dan-

gerously ill, and her condition is such as to excite grave apprehension as to her complete restoration to health.

Rev. Dr. Bentley writes of Mrs. Church's last days: "She expressed unqualified resignation to the Divine will. She was borne up with the thought of the loving and unrelenting care of children and grandchildren in her behalf, and gave as the basis of her present satisfaction and future hope: 'The Eternal God is [my] refuge, and underneath are the everlasting arms.'" The funeral services were conducted at the home of the deceased, Sunday, June 23, by Rev. Dr. Bentley. "The same loving hands that had ministered to the suffering one had made the home more beautiful than ever—a fitting shrine for the dear departed one."

L. H. W. WHARFF.

Van Arman.—Mary Ann, daughter of Rev. Samuel Howe, for many years a highly-esteemed member of the New York and Troy Conferences, was born in Saratoga, N. Y., April 18, 1815, and departed this life at Lansingburgh, N. Y., April 9, 1895.

At the age of nine years she was converted and united with the church. From that time until her death she was numbered with the people of God.

Jan. 23, 1839, she was united in marriage with Harmon Van Arman, of West Troy, N. Y. They had three children, two of whom—a son and a daughter—survive.

She dearly loved and prized the institutions of our church and was constant in her attendance upon the means of grace, public and social, as long as her health would permit, and the seasons of communion were times of refreshing, when her soul feasted on the hidden manna, which strengthened her attachment to the cause of Christ and infused new life into her religious duties. She was especially gifted in prayer, and when she poured out her soul in public or around the family altar, all present realized that it was the fervent, effectual prayer of the righteous that availed much.

Since the death of her husband, in 1891, she has been kept from the house of God by her feeble health and increasing deafness, but it did not disturb her serenely nor lessen her hold on the Rock of Ages. Amid all the storms of life her confidence in Christ was as an anchor to her soul, both sure and steadfast. As she neared the eternal shore the peace that Jesus gives was still her support and comfort. Calmly her soul passed over the mystic river. Death to her was the entrance upon a new and better life—the breaking up of sorrow and anguish, and the breaking in of God's eternal sunlight, filling her soul with unutterable peace and untold love. She had that which Jesus gives to the trusting one; that which the world gave not, and which the world cannot take away—a life beyond; a life sure as the word of Jesus, eternal as the throne of God. SAMUEL E. HOWE.

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A. S. WEEK, Publisher, 26 North Field St., Boston.

Review of the Week.

Tuesday, August 20.

- Mayor Curtis of this city vetoes the Pneumatic Tube order for mail transmission as illegal.
- Field Marshal Lord Wolseley to succeed the Duke of Cambridge as commander-in-chief of the British army.
- The Gloucester, Essex and Beverly street railway formally opened.
- The Gumby Hotel in Denver wrecked by a boiler explosion and 23 persons killed.
- Artillery barracks in Tula, Russia, undermined and blown up by nihilists, according to report; 900 soldiers said to have perished.
- Death, at Lake Minnewaska, N. Y., of ex-Justice William Strong, of the U. S. Supreme Court, at the age of 87.
- Fifteen thousand veterans of the Franco-Prussian war celebrate the anniversary of the battle of Gravelotte.
- "Holmes Castle" in Chicago burned by incendiary fire, probably to destroy evidence.
- A Cuban expedition gets away from New York; the Cuban provisional government announced.

Wednesday, August 21.

- The steamer "St. Louis" maintains a speed of 23.3 knots in her four-hour trial in the English Channel.
- Six men killed and four fatally injured by an explosion in the steel works at Braddock, Pa.
- The bond syndicate continues to protect the treasury, making deposits of gold as fast as the latter is withdrawn for shipment.
- Litchfield, Me., celebrates its centennial.
- Thursday, August 22.
- Miss Annie S. Peck, of Providence, climbs the Matterhorn—the third woman to make the ascent.
- Sound money wins at the Democratic State convention in Ohio; silver amendment voted down 525 to 270.
- The entire Salvation Army of Madison, Wis., put under arrest for blockading the streets.
- Stoughton celebrates the opening of the new electric road to Brookton.
- Boston Tea Party 1, Order of Little Red School-house, organized.
- Librarian Spofford of the Congressional Library \$35,000 short in his accounts.
- A Negro murderer promptly lynched in Ohio.

Friday, August 23.

- Prof. W. N. Ryder, of Andover, exculpated from the charge of teaching heresy.
- Heavy loss by freight warehouse fire in Milwaukee.
- Librarian Spofford pays \$22,000 into the treasury towards covering his deficit.
- Eleven fine negatives taken by means of Mr. Eddy's kites at Blue Hill yesterday.
- The Chicago Commandery K. T. arrives in this city.
- The French authorities will permit Ambassador Estlie to see ex-Consul Waller in prison.
- Dr. F. L. Carter, of this city, Miss Don E. Elora ("Miss Beulah"), and Miss M. Foster drowned in Maine.
- England running a new boundary line in Alaska, which will cause trouble with this country.
- A report that the American mission property at Foo Chow has been attacked.

Saturday, August 24.

- A boy confesses to having caused the wreck of the New York express, Aug. 16, at Bellows Falls, Vt., by misplacing a switch.
- Free public libraries started in thirteen towns in Massachusetts this year by State aid.
- The clothing workers win in their strike in this city.
- A report that Spanish soldiers in Cuba recently massacred 74 wounded rebels.
- Hon. J. Mott-Smith, ex-minister of finance in Hawaii, dies in Honolulu.
- Over 25,000 jute workers in Dundee, Scotland, go out on strike.
- Monday, August 25.
- A report that 15 Hanneok Indians have been murdered by cattlemen.
- Rev. Newman Hall, the distinguished English preacher, enters upon his 80th year.
- Two Spanish priests murdered by a Chinese mob at Heyun.
- Alsace becoming reconciled to German rule.
- Over 5,000 wounded and sick French soldiers in the hospitals of Madagascar.
- An internal machine sent to the Paris bank of the Rothschilds.
- Col. Z. S. Spaulding secures an exclusive concession from the Hawaiian government for a cable between San Francisco and Honolulu.
- Death of H. O. Houghton, of the publishing firm of Houghton, Mifflin & Co.

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WHAT METHODISM STANDS FOR TODAY.

[Notes of a sermon by BISHOP O. P. FITZGERALD, of the Methodist Episcopal Church, South, at Tremont St. Methodist Church, Boston, Aug. 25, 1895.]

TEXT: "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans 8:16. "Every good tree bringeth forth good fruit."—Matthew 7:17.

THESE two passages of Scripture tell what Methodism stands for now—a religion of certainty, demonstrated Christianity. This demonstration is both subjective and objective, and is the very thing demanded by the hungry hearts and eager brains of this restless generation.

I. Methodism stands for certainty in the matter of religious experience—that is, Christianity demonstrated subjectively. This is the precious truth affirmed in the passage quoted from St. Paul. John Wesley did not invent this doctrine of the witness of the Spirit. He was the providential agent for its revival in a time of spiritual darkness and death. He was raised up to be the witness and teacher of the blessed truth that the kingdom of heaven is within us, and consists of righteousness, peace, and joy in the Holy Ghost. It is a conscious salvation from first to last, at every step of the gracious process. Conviction of sin, penitence, faith, pardon, the witness of adoption, the joy of full salvation—this is the order. This faith that saves is the choice of the will in the present tense, acceptance in the present tense, and the witness of the Spirit in the present tense. This language is not strange to the ears of Boston Methodists. This is our blessed old Gospel. Whenever and wherever there is somebody at hand to preach it, it will prove itself. One breath of the Holy Ghost like that which fell upon the ten thousand young Epworth Leaguers at Chattanooga sweeps away the dreary negotiations of unbelief and the random guessings of the self-styled higher critics as the sea-mists are driven before an Atlantic gale. What we have to fear in this our day is not the so-called Higher Criticism, but the lower Methodism which retains the form, but has lost the power, of godliness.

The people called Methodists, as well as others, should beware of cant. The use of the phraseology that expresses the fervor of genuine religious experience by those who have never felt it, is cant—cant that grieves the Holy Spirit, and repels from the altars of the Church the restless multitudes who need its message of hope. Not the cold, dead clinders of formalism, but the live coal fresh from the altar, the present baptism from on high that gives the heart of love and the tongue of flame now, is what we need. Now? Yes, now; for this true life of the Lord is new life in the Lord forever. Let us today, with a touch of this new life in our souls, sing unto the Lord a new song—a new song of thanksgiving for mercies that are new every day; for larger disclosures of truth; for holier aspirations; and for deeper peace and diviner joys as we go on and on in this new life which is new forever. Some of you may sing in the minor key, but the song may be all the sweeter for that. With a meaning and emphasis all their own, standing by new-made graves and buried hopes, you can say: "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Then the notes swell into this higher key with the Apostle: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And at length, taught and led by the self-same Spirit, you can sing in this still nobler and sweeter strain: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord." This is the conscious salvation—present, free and full—to which Methodism witnesses.

"Let those refuse to sing
Who never knew our Lord,
But children of the heavenly King
May speak their joys abroad."

We must, we will, sing out this new song. This broken-hearted, sad, and world is waiting to catch its melody, and the only way for us to keep the tune is to sing it out.

II. Methodism stands for Christianity objectively demonstrated. I speak of Methodism as a part of the whole Christian Church. In the deepest sense there is but one Church of Christ. One is enough. Its present divided state is abnormal and transient. All that truly hold to Christ, the Head, belong to His church. For one I am willing to leave it to Him to define the limitations of this statement. There are some who seem to have more of the Divine Christ in their lives than in their creed; and, conversely, there are others who seem to have more of sound theology in their heads than of the spirit of Christ in their lives. Leaving our Lord Himself to define the limits of His own church, I may be permitted in this presence to assume that Methodism is an integral part of the true Church of Christ, and no small part of it in this country. Our last national census makes the following exhibit of the relative numerical strength of the several evangelical denominations in these United States of America:—

Episcopalians	426,543
Congregationalists	475,658
Lutherans	1,088,500
Baptists	3,714,589
Methodists	4,747,130

You see that the Methodist is the largest of all the so-called evangelical denominations in this republic. All these denominations have my good will and good wishes. When I was a younger man than I am now I had a notion that the Methodist Church was the Church, and that it would absorb all the others. But having learned some things since those earlier days, I have postponed the absorbing process indefinitely, and others will have to do likewise. But I hold that Methodism in America has a grand history. It has been a good tree which has borne good fruit. But it cannot live on a pedigree.

Near Newport, Rhode Island, a few days ago I saw a grand-looking apple orchard; the trees were very large, with huge trunks and wide-spreading branches extending over many fertile acres. But in the entire orchard there was not one apple. It was a dead orchard. The trees were past bearing. They are now fit only for fuel, and will make good fire-wood for the coming winter. Down in Florida last winter there was a freeze that killed all the orange orchards, so that there will be plenty of fuel, but a scarcity of oranges in that region for some time to come. We must see to it that Methodism shall not become a dead Church, a dead tree that must be hewn down and cast into the fire. The axes are at this moment busy in cutting down some of these trees—the axes of historical criticism, the axes of the judgment of God for perversion of truth and abuse of opportunity. The fires are already kindled that shall consume all the dead ecclesiasticisms that cumber the ground.

Mr. Balfour, in his recent work on "The Foundations of Belief," warns all concerned that if the supernatural element be eliminated from Christianity, it will lose that which has given it its true power and glory in the past. From a rationalistic Christianity, so-called, no future generation of heroes and saints need be expected. Between an earnest and aggressive evangelism on the one hand, and a genteel and icy agnosticism on the other, there is no middle ground. A Christianity that denies the essential divinity of the Lord Jesus Christ is a sort of Christmas tree, on whose branches hang confectionery, and painted toys, and real fruit that grew elsewhere. Such a tree is rootless and sapless. But the Churches that believe in the Father, the Son and the Holy Ghost, are the trees of the Lord that are full of sap. These trees have roots; they are watered from that river of God which is always full. Rooted? Yes, rooted in the unchanging principles of the Divine government. Watered? Yes, by that stream that makes glad the city of God, the love of God revealed in the Gospel of His Son.

In a New England town a few days ago a weak-faced, flabby little man was pointed out to me as the son of a great financier whose millions he inherited and whose name he bears. What this degenerate son of his father will bequeath to his children, who can predict? This little man, inheritor of a great estate, reeking with strong drink, and glorying in the profanity and slang of the race-track and poker-club, furnishes proof that a pedigree is not a substitute for genuine manhood. In the ecclesiastical sphere it might not be difficult to find the analogue.

Not what was done by our forefathers, but

what we ourselves of this generation shall do, must furnish the demonstration to our contemporaries that Methodism is a good tree, bringing forth good fruit. Our Methodist forefathers were good and great, but not infallible. Most of them have met and clasped hands in the city of God. They lived in troublous times; they had fightings without, and fears within. They are wiser now than when they were down here in the smoke and dust and noise of the battle. If they could speak to us from their seats in glory, would they not say: "Let the dead past bury its dead. Draw closer to Jesus, and to each other. Close up your ranks, and go forward. Preach a present, free, full, conscious salvation, and take a fresh start for the conquest of the world."

These glorified fathers bequeathed to us a glorious history, together with some troubles and complications. Let us bequeath to our children peace that shall last as long as the sun and moon endure. The white flag of love is floating over all our ranks, North, South, East, and West. Your sister Methodism of the South has made a clear gain of more than a million of communicants since 1866. You, too, are growing, growing. My branch of Methodism has initiated a movement for the Federation of all willing Methodists. Federation—there is music in the word. I spell Federation with the big F, as I would also spell the alliterative kindred words: Fraternity, Fellowship, Forgiveness. My prayer is, that Anno Domini 2000 may see a Methodism so united that not a dollar nor a man shall be wasted or misplaced in all the fields occupied by Methodists in all the world. This is my hope and my prayer, and it is also yours, my brethren of Boston. And why do we wish and pray for this consummation? O God of our fathers, Searcher of our hearts, Thou knowest! Not for denominational aggrandizement, not for glory in the estimation of men, not for numbers for numbers' sake, not for power for its own sake, but for the salvation of earth's millions, and to hasten the coronation of its King!

The Christian Advocate of Nashville, the official organ of the Methodist Episcopal Church, South, of August 22, has a contribution from the pen of Bishop Granbery upon "Entire Sanctification: The Second Blessing," written in excellent spirit and with marked discrimination and lucidity. Dr. Hoss, the editor, says of the Bishop: "Of all the men in our church there is no one who by his intellectual vigor, his clearness of statement, his sound orthodoxy, and his unchallenged consecration, is more fit to deal with what Dr. Carman has properly called 'the summit doctrine of Methodism.'" Bishop Granbery says of the second blessing theory:—

"The second-blessing theory teaches that after conversion there comes a second spiritual crisis, not less marked and momentous than the first; a new and different act of consecration and of faith, a new and different work of grace; that conversion removed only the impurity which had been contracted by voluntary transgression, for which the individual is responsible, and left untouched the inherited corruption of the nature; that sanctification destroys this residuum, inbred sin, and thus perfects holiness. We are not aware of any warrant for this theory in so far as it affirms that acquired impurity is washed away in regeneration, and inbred impurity is washed away in entire sanctification. We do not find this distinction in the Scriptures, nor do we believe that it can be recognized in human consciousness."

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